

The CHRISTIAN CENTURY

A Journal of Religion

Germany Enters the
League

An Editorial



R U S S I A

A Warning and A Challenge

By Sherwood Eddy

Socrates Obliges

By Gaius Glenn Atkins

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EDITORIAL

MR. MACKENZIE KING is the strategic victor in Canada. Mr. Meighen and his conservative party are in worse shape than when, at the end of June, they challenged the liberals. They are in much worse shape than they were after the general election which brought the recent parliament into existence.

Liberals Return to Power in Canada Then they held 116 seats, with the liberals in possession of only 101.

It required deft maneuvering on the part of Mr. King, and the arrangement of a coalition with various progressive and independent members, to provide a majority for the King government. Now, though the full returns are not yet available, it is clear that the conservative strength in the next parliament will be far below a hundred votes—perhaps even below eighty—and that the liberals will have within a few votes of a clear majority. While an outsider always hesitates to pronounce on the factors which influence the internal decisions of other coun-

tries, it does look from this side of the line as though the Canadian election portended at least two things. In the first place, it looks as though the liberal onslaught on the action of the governor-general, Lord Byng, in refusing to dissolve parliament at the advice of Mr. King, and so providing the brief stay in office for Mr. Meighen, had struck home. Canadians evidently do not propose to have their liberties jeopardized by any officers of the crown, however distinguished. In the second place, the old American annexation bogey seems to be on its last legs. A valiant attempt was made to resurrect it in this campaign, and Mr. King's former American connections gave the attack as good an opening as will soon be found. But there was no virtue left in the old yarn. Canadians are getting to know the people of the United States well enough to know that they are in no danger of annexation. On both counts, the results of the election augur well for the future.

How the Asiatic Looks At Christianity

THE ANNOUNCEMENT that Mahatma Gandhi was to teach the new testament in an Indian national college drew comment from most of the newspapers of India. Some of this comment is worth noting in the west. Here, for example, are words spoken by the Hindu-edited Leader of Allahabad which have significance far beyond the event with which they are connected: "As a result of the humanitarian work done by Christian missionaries in this country for several generations and of the example of tolerance set by them there is a better appreciation of the principles of Christianity among educated Indians than before, and the request of the students of the National college to Mr. Gandhi to read the new testament should convey a lesson of its own to those who rely on intolerance and force to bring about the acceptance of the religious doctrines in which they profess to believe, and should be a source of gratification to Christians. Love and charity have converted more millions than violence can ever do. The truth of this is proclaimed by the triumphs achieved by Buddhism which even today claims more adherents than any other religion in the world. If Christian missionaries had not often allied themselves with imperialism the triumph of Christianity would have been greater. That it still inspires love and respect among non-Christians is due to the attitude of those

of its followers who have from time to time raised their voices against wrong and injustice perpetrated by Christian governments against oppressed nationalities, irrespective of their color or creed. . . . The essence of true religion is love, and love is God. The followers of any religion who forget this truth inflict a mortal injury on their own religion. Hatred is the negation of a genuine religious spirit. It is born not of divine but of satanic forces."

Wisdom for Labor— And Others

THE LEAGUE FOR INDUSTRIAL DEMOCRACY sends out weekly to a group of labor papers an editorial service written by Norman Thomas. A recent instalment of this service contained a long editorial entitled, "A Bad Yardstick." It dealt with the endorsement given by the Illinois federation of labor to Frank L. Smith, republican candidate for senator. The president of the Illinois federation was quoted as saying that this endorsement has been given, and is being continued, because Mr. Smith has proved his readiness, both at Washington and in Illinois, to vote in accord with the wishes of labor. "Suppose all these things are true," said Mr. Thomas. "It is also true that Mr. Smith directly and indirectly got more than \$125,000 from Samuel Insull, one of the greatest lords over traction and superpower in the United States, to say nothing of other thousands from two lesser traction magnates. Does anyone believe that Insull gave his money for nothing or that he did not know his man? . . . As it is, the record suggests not so much criticism of individuals as a reexamination of the adequacy of the yardstick by which labor measures its candidates." All of which is very true. But labor is not the only element in the community which needs to reexamine the adequacy of its political yardstick. Whenever the time comes that any politician can be sure of the endorsement of any group, no matter what his conduct may have been in other connections, simply because he has promised to "vote right" on certain issues, then a yardstick reexamination is overdue. Just to be specific, the Anti-saloon league needs to reexamine its yardstick.

Loud Applause from the Advertisers!

IT MAY BE that the editor of that interesting labor organ, the Locomotive Engineers Journal, is being swamped these days beneath letters of congratulation from advertising clubs. It may be that he goes home at night to gaze at the engrossed parchment of appreciation presented to him by the publishers of the Saturday Evening Post. It may be. And, then again, it may not. For the editor of that journal, after considering the work of the bureau of standards at Washington, has a suggestion to make. He tells how the experts in this bureau, buying for the government after exhaustive tests, have reduced the cost of paint of a certain grade from \$4.37 to \$1.44 a gallon; how the government, relying on these experts, pays \$2.80 a dozen quarts for fountain pen ink which costs the general public upwards of \$12; how typewriter ribbons that pass the test can be secured for 15 cents a ribbon,

while the public pays—well, most of us know too well what the public pays. And then the editor makes his suggestion, to wit, as the lawyers say, and as follows: "Can any statesman in Washington give a sane reason why the results of these government tests should not be made public so that the consumer might save billions of dollars each year on his purchases? The positive fakes and frauds, the dishonest shoddy goods, the ordinary stuff palmed off as 'superior,' and the good stuff sold for outrageously high prices would all have to come down to the consumer's earth, as it were, pass muster or disappear." Here, surely, is red radicalism of the most carmine dye. Tell the people what the government already knows about the goods they are asked to buy? Paternalism! Socialism! Revolution!

Is the Golden Rule Enough?

SOME of the most interesting religious discussion now under way is to be found in the newspapers of England. Reference has already been made in these columns to the attempt to discover the creed of the average man, and to the dispute over the authorship of the fourth gospel. But perhaps the most searching debate of all is that in the Daily News of London, regarding the sufficiency of the golden rule as a religious way of life. The question was first raised by a war veteran who, writing under a nom de plume, asked for something to take the place of the faith which, for him, had been "blown to hell in Flanders." Someone suggested the golden rule. The veteran refused to see in that more than a useful ethical principle. "It has no more to do with religion than 'Honesty is the best policy' or 'A stitch in time saves nine'!" he protested. "As a creed the golden rule would not save anybody. Doubtless we should all be happier than we are if we did unto others as we want them to do to us. But is the new creed that is to save humanity to be a variation of 'I want to be happy'? It isn't worth it." And amid the correspondence thus stirred up, this other word is worth pondering: "For many of us it will not go far enough. Let us suppose that it is universally accepted and acted upon, and all mankind is living in a state of peace and brotherly accord. We should still want to know what is the purpose of our lives, if any. Merely to exist, however harmoniously together, seems in itself an insufficient end, in view of what the human race has had to endure in reaching that state."

Serious Charges Made Against Officials in Alaska

PRESIDENT COOLIDGE is asked by Mr. Basil M. Manly, director of the People's Legislative service, to get rid of two federal judges and a federal district attorney in Alaska. Mr. Manly claims that these officials are responsible for conditions which, in the words of a member of the senate judiciary committee, are "too rotten to be publicly discussed." The officers under fire are Judge Reed and District Attorney Shoup of the first division, and Judge Ritchie of the third division of Alaska. In a long telegram sent to the President on September 13 Mr. Manly specifies the acts for which he asks their removal. These

same acts were before the senate committee when Mr. Coolidge renominated the men a few months ago, and the unanimous opinion of the committee was so strongly against any possibility of their confirmation that the nominations were withdrawn. But the men were continued in office! Now Mr. Manly wants to know what is to be done about it. He claims that former Attorney General Stone long ago recommended against the reappointment of the men accused, but that Attorney General Sargent refuses to receive complaints against them. And while they are continued in office despite the impossibility of securing senate confirmation, he says that a carnival of bootlegging, drug peddling, vice and corruption is being let loose on the parts of the territory over which they have judicial authority. The responsibility of the administration for the enforcement of the law in Alaska is absolute. If there is any such open defiance of the eighteenth amendment going on as Mr. Manly alleges—and for which he cites numbers of witnesses—Mr. Coolidge must shoulder the blame.

No, We Are Done With Fighting for Peace!

WITH ALL THE GOOD INTENTIONS in the world, British supporters of the league of nations do not yet show any conception of the sort of league in which America might take a part. Here and there a few have escaped from the idea of an international combination of irresistible military force but these are still in the minority. The majority are still talking as Viscount Grey recently talked. "I would like it to be understood," said Viscount Grey, "that there are only two things for which this country would fight. One is if we were actually attacked, and the other is for the settlement of disputes peacefully. In other words, if we went to war at all under the Locarno treaties, or anything else, it would not be to defend a particular frontier, to help a particular country, it would be simply to stand up for the principle of the covenant of the league of nations. I do not think we can help the peace of the world by saying that under no circumstances shall we take forcible action on behalf of the covenant of the league. I am very strongly in favor of saying we won't go to war for anything else than that, and the question of who are our allies being decided solely upon the question of who is for a peaceful settlement and who is against it." This may be regarded as advanced doctrine for Great Britain. It is not a doctrine which will make much appeal to the American public. The people of America no longer believe in the policy of going to war in order to settle disputes peaceably. The "war to end war" notion, the idea that the way in which to have peace is to employ an army, the whole sanctions philosophy of ultimate force which lies beneath the league covenant, leaves the American peace conscience cold.

War Guilt Issue Will Not Down

AS LONG AS the treaty of Versailles stands unrevised, with its condemnation of Germany as sole author of the world war, so long is full fellowship between the Christians of Germany and of the rest of the world impossible.

This, in a word, is the contention of German church leaders, voiced last year at Stockholm, and since then on every possible occasion. The judgment of the treaty of Versailles, they say, is now accepted by nobody. The myth of any nation's single guilt has been exploded. But the judgment remains, and while it is allowed to stand without protest on the part of the churches—supposedly devoted to the establishment of righteousness—such cooperation as may be undertaken between the churches of Germany and the rest of the west must be more in form than in substance. Such, at least, is the essential meaning of the long correspondence in *Das Evangelische Deutschland* between Dr. Kapler, of Berlin, who headed the German delegation at Stockholm, and Dr. Arthur Judson Brown. Dr. Brown, it will be remembered, replied to the first German advances by suggesting that, while the treaty of Versailles might have done Germany injustice, it would probably do more harm than good to reopen that issue. Now Dr. Kapler shows how far such an appeal to expediency is from satisfying himself or his German ministerial brethren. He expresses the belief that the continued imputation to Germany of sole guilt for the war constitutes a moral burden which no people should be forced, unjustly, to bear. He asks once more that an impartial commission investigate the question, and he desires to have the churches of the allied nations move for the appointment of such a commission. Sooner or later, it will have to come. The issue is not one of the kind that will finally solve itself.

Germany Enters the League

IMPORTANT as is the admission of Germany into the league of nations, the real significance of that event which took place on September 10, is found in its completion of the Locarno treaties. These treaties, formulated in Locarno in October, 1925, and signed with ostentatious rejoicing in London on December 1, 1925, provided that they were to "enter into force as soon as . . . Germany has become a member of the league of nations." It is well to bear in mind that the proposal which became the substance of the Locarno treaties originated with Germany. On February 9, 1925, Chancellor Luther sent a confidential memorandum to the governments of the great powers which, with the background of previous diplomatic correspondence, became the basis of the final treaty. In substance, and stripped of technical terminology, the German government offered to relinquish forever any claim upon Alsace and Lorraine and to guarantee the western boundary of Germany as drawn by the treaty of Versailles. Of her eastern boundary the memorandum declared that Germany would use all peaceable means available to have it redrawn, but she would enter into an agreement with her neighbors, Czechoslovakia and Poland, *never to go to war about it*.

When this offer became known it was felt throughout the world that a new day had dawned. The Locarno pacts embodying this basic proposal include England and Italy as guarantors of the western boundary against violation by Germany on the one side or by France and Belgium on the other. In separate treaties France stands behind Czecho-

slovakia and Poland against Germany's violation of her eastern promise. Naturally, public interest has centered upon the final removal of Alsace and Lorraine as the perennial cause of war between France and Germany. For the immediate situation this is indeed the most conspicuous feature of the treaties. But as a principle of peace, capable of general application, the promise of Germany with reference to her eastern boundary is the most significant and fruitful part of the Locarno pacts.

It is difficult enough for two nations in a moment when there is no cloud of disagreement on their horizon to enter into an abstract arbitration agreement covering all future contingencies. But here is a nation suffering under an incurable sense that she is the victim of gross injustice, involving her most vital interests, both cultural and economic, yet forswearing forever any resort to war as a means of relief! This is something brand new in international affairs. It contains the seeds of the final outlawry of war. By this act Germany has gone as far as a single nation can go in the direction of making war dishonorable. If her attitude were matched by her neighbors, near and remote, and if this attitude were embodied in a universal treaty committing every nation to precisely the same thing which Germany has agreed to in the Locarno treaties, war would be made a crime and the glory of it would fade.

It may be expected that this German aspect of the Locarno treaty will grow in the thoughts of men. It needs to be cultivated, however, by those who discern its significance, particularly by those statesmen who test their peace ideas by the mind of Christ. There will be no peace, no security, no decisive disarmament, no reverence for international law, until the nations together overthrow the institution of war by solemnly entering into a covenant not to resort to it.

But there is another side to the Locarno pacts. It is the allied side. This expresses suspicion, distrust and reliance upon military alliances. This is the side of Locarno in which are provided guarantees and sanctions by means of military force. With the Locarno treaties now given a place within the structure of the league there will without doubt be set going tendencies toward modification of the covenant of the league. Locarno will prove to be a definite point of departure for the development of the league itself. In what direction is this development likely to take place? There are two courses open. On the one hand, the attempt will doubtless be made to absorb into the league itself the provisions of military guarantee with which the allied parties to the Locarno pacts have supplemented Germany's word of honor by mutual guarantees among themselves. Indeed, this is the undoubted meaning of the provision in the Locarno treaties that they shall remain in force until one year after the council of the league of nations shall have ascertained by a two-thirds majority that the league is so established that it can itself give certain and adequate guarantees to the parties. This means, of course, the strengthening of the principle of sanctions in the league, which is another way of saying the greatening of the league as a potential war-waging instrumentality. Much may be said as to the likelihood of the league developing in this direction.

On the other hand, with Germany now a member of the

league, there is good reason to prophesy that the league's development during the years immediately ahead will be in the direction pointed by the German attitude expressed in the Locarno treaties rather than by the allied attitude. Concretely, this means that instead of greatening the league as an instrument of military power, the members will allow such military power as now lodges, theoretically, in the league to be drained off into numerous Locarno pacts like the one now consummated. The definite abandonment by the league of all its military pretensions would, we believe, result in a far stronger league than is possible so long as the league deludes itself with the notion that it needs or could possibly secure for itself the armor of Mars behind which to carry on its pacific purposes. In a word, if the league of nations will take its peace-making function seriously, it must excise from its own covenant all provisions for sanctions and mutual military guarantees and relegate these to regional arrangements after the fashion of Locarno. It must then set about moulding its own character as a league for peace, upon the assumption that the nations' word of honor, as Mr. Chamberlain has emphasized, is in the last resort, sanctions or no sanctions, the only ground upon which a secure peace may rest.

While the public opinion of the world is being thus mobilized and crystallized in a league of nations which forswears the use of war for the attainment of its own ends, there is no reason why on its periphery there should not exist whatever regional arrangements the hearts of men, unready yet to trust one another, might deem necessary. As the league grew great in moral stature, these pacts of military guarantee would tend to diminish in significance. And when, through such a league's leadership, the nations finally came to the point of outlawing the institution of war, such pacts would obsolesce and atrophy.

Germany's presence in the league brings two new factors into that hitherto Janus-faced institution. One factor is the presence for the first time of an enemy power in the fellowship of allies and neutrals. It is true she is an impotent enemy, disarmed and held captive. But her weakness may prove to be her strength. Her appeal to world public opinion for the disarmament of her erstwhile enemies will come with tremendous moral force in view of her own complete military prostration. She has already moved for the withdrawal of the army of occupation from her soil, basing her demand upon the inescapable logic that if the Locarno agreements mean anything at all they render further occupation superfluous. In this Germany is likely to have the support of the great creditor nation of the west which looks with scant sympathy upon France's appeal for the cancellation of her debt so long as her budget is fattened with vast military appropriations. The war guilt question and the problem of reparations are likely to receive more reasonable consideration now that Germany must be treated with the respect due an equal.

Through the presence of Germany the league passes from the status of a league of victors to that of a real league of nations. It now faces the question whether it is to be a league of European nations or a league of all nations. The second factor which Germany's presence introduces has a direct bearing upon this question. That is the factor which

we have been discussing—the effect of the Locarno treaties upon the structure of the league. It seems self-evident that if the league assimilates itself to the Locarno treaties, gathering to itself more and more military power for the enforcement of sanctions, it thereby dooms itself to be increasingly a European institution.

It is inconceivable that the United States, not to speak of Russia, will ever accept the military commitments of the present covenant, or contribute in any fashion to the development of a universal organization competent to execute sanctions on a grand scale analogous to those provided by Locarno on a regional scale. It is not unthinkable, however, that the league as a European institution may develop in that direction. It must make its choice. If it would be a world organization for peace, and not a mere European league for mutual guarantee, it must relegate the whole business of sanctions to regional pacts and find its own life and destiny in the atmosphere of peace and national honor and public opinion.

Those who, like *The Christian Century*, contemplate with sadness the fact that there is in existence an international organization aiming at world peace, in which the United States is not an ardent and untrammelled participant, hope and pray that the league may find its inspiration in the better side of Locarno and not in its worse side, and that its covenant may be so revised that those nations, like our own, which have no stake in potential European conflicts and disputes may safely share in the work of a world-embracing agency whose aim will be to substitute law and mutual understanding for war and the wretchedness that always follows in its train.

A Traveling Seminar

IT IS doubtful whether any more significant thing happened in Europe during the summer just past than the invasion of the capital cities of the leading countries by a group of distinguished Americans for purposes of studying on the spot the economic political and social conditions of European society. This was the sixth time since the war that Mr. Sherwood Eddy has led his traveling seminar to England and the continent. Beginning in 1921 with a group of less than a dozen American churchmen, scholars and social workers, the enrolment of this itinerant university has increased steadily, season by season, until in 1926 it included one hundred and forty persons. These persons return to their positions in American colleges, pulpits, newspaper offices, social settlements and other spheres, with broadened minds and an interest in affairs international which they could hardly have developed so well under any other conditions. A total of some five hundred leaders of American public opinion have returned from these six summer seminars in Europe and are now speaking from platforms and pulpits and classroom desks, as well as on the pages of newspapers and books, in a tone of voice and with an understanding derived from first-hand observation and experience.

Who can measure the widespread effects produced by the activities of these informed and competent interpreters

upon the long-time provincialism of American thought? One of the distressing facts in connection with the enormous volume of American travel abroad is that so many people seem able to travel in foreign countries and see nothing at all, or at best see only the outsides of things. American tourists easily find themselves caught up by travel agencies into associations and environments which are more American than European. The average tourist is far more concerned that he shall stay at a hotel offering American comforts and where everybody speaks English than in getting under the skin of European problems. The result is that most tourists pass their entire time abroad in channels artificially insulated from the actual life of the people.

Mr. Eddy's seminar was conceived with the purpose of breaking through this insulation. Each year he invited men and women whose standing at home was such that, combined into a single group, they could command conferences and lectures from the ablest and busiest of European statesmen and scholars. With the repeated appearance of the seminar in Europe the best thinkers in Paris, Berlin, London, Prague, Vienna, Geneva or whatever city, greatly esteem the honor of an invitation to spend two or three hours in discussing with this group of American leaders those questions upon which they can speak with authority. Every effort is made to avoid newspaper publicity. The local public is not invited. Reporters are excluded. The speaker knows that he is talking to Americans only, and that no public use of his words will be made, if he so desires. He therefore speaks with unusual candor, often indulging the natural curiosity of his hearers to know the inside facts concerning his personal or official connection with certain public events of great interest and significance. This sort of program fills at least a half of every day. The other half is devoted to sight-seeing, including practically all the conventional objects of interest, supplemented by many wanderings from the regular path into places of special importance to students of social conditions.

The whole adventure is pitched on the level of serious purpose. The group as a rule sails second class; it stays in inexpensive hotels, choosing wherever possible social settlements like Toynbee Hall in London, or the three Christliches Hospizes in Berlin. In Prague the three floors of a college dormitory were generously turned over to the seminar. Thus expenses are kept at the minimum, and thus also the Americanized hospitality provided for the usual tourist is avoided. All the members of the group accept the discipline of conformity and regularity in attendance upon lectures and conferences. No desultory camp-followers are included. A speaker may be certain that he will face the entire group and at the exact hour set for his appearance. Yet there is nothing of the constraint of regimentation even in the handling of so large a body as that which made up the past summer's seminar.

There lies before us a bound copy of the stenographic report of the addresses delivered in London to this year's seminar. It contains 130 pages. As a sample of the high order of theme and speaker we set down the following titles and names taken from the index of the volume. Mr. Philip Kerr, on "The British Empire"; Mr. Lionel Hitchens, "The Industrial Situation"; Mr. Frank Hodges, "Coal"; Miss

Maude Royden, "Temperament and the General Strike"; Mr. E. Frank Wise, "Russia"; Professor G. P. Gooch, "Security"; Mr. Norman Angell, "The Socialist State"; Professor Philip Baker, "Disarmament"; Lord Thomson, "Present Day Problems"; Dr. Robert F. Horton, "The Meaning of Copeck"; Viscount Cecil of Chelwood, "The League of Nations"; Mr. Seeborn Rowntree, "Industrial Peace"; Professor Harold J. Laski, "Social Unrest"; the Hon. Arthur Greenwood, "The British Labor Movement"; the Hon. Harold Macmillan, "The New Conservatism"; Rt. Hon. Sir Robert Horne, "Britain's Economic Problem"; Rev. G. A. Studdert-Kennedy, "The Quest for Truth."*

This sort of program was duplicated at Berlin, at Prague, at Vienna, at Geneva, at Paris. No words are necessary to make clear the enormous significance of such contacts as these with the very soul of Europe by American minds of many types who return to their homes bearing the inspiration of new international understanding. In having conceived the plan and in carrying it out with increasing success from year to year, Mr. Eddy is, we believe, making a unique contribution toward the forming of an international mind.

This season Mr. Eddy introduced a variation in his plan by leading a smaller group of some twenty persons into Russia for the entire month of August. This group assembled at Berlin at the end of the regular party's stay in that city. While the larger body went on to Prague, Vienna and Geneva, Mr. Eddy and the smaller group went into Russia. Professor Jerome Davis, head of the department of social service of Yale university, had been sent into Russia by the seminar six weeks in advance, to make investigations on his own account and to arrange the program of the seminar. For nearly a month a schedule of the utmost strenuousness was carried out by the party. Interviews were had with the leaders of the soviet state, from Stalin and Chicherin down; with the official heads of all churches, and all factions of the Orthodox church; with trades people and workers in factories; with managers of factories; with communists and survivors of the old regime; with physicians and lawyers and educators. Hospitals were visited, and factories and merchandising establishments and schools and labor union headquarters and art museums and churches and the executive offices of government department heads. The world-famous fair at Nijni Novgorod, a night's ride east of Moscow, and a twenty-four hour trip down the Volga river to Kasan, the capital of the new-old Tartar soviet republic, measured the extent of the itinerary eastward. The party visited many villages in the region of Kasan, of Moscow and to the far south. A number went to the Donetz basin to investigate industrial conditions. At the end, in Leningrad, the seminar disbanded, some remaining in Russia for further investigation, others returning homeward by various routes.

It is not the purpose of the present writing to dwell upon the observations or findings of this Russian branch

of the Eddy seminar which the editor of *The Christian Century* joined at Berlin. It is sufficient for the present to convey some superficial suggestion of the distinctive service which Mr. Eddy is rendering the cause of international understanding by making these annual visitations to Europe with a large company of earnest and significant students. Doors were entered in Russia and in other countries which single individuals could hardly have opened. The threshing out of interpretations and opinions in the constant discussion of the group in private session whetted the understanding and tempered the judgment of each mind in the common enterprise. Elsewhere in this issue, Mr. Eddy writes of certain aspects of the Russian seminar which have special point on account of newspaper reports of his remarks while in Russia. Mr. Eddy is fully competent to handle the issue that has been raised, as we believe he proves himself in his present article. All we wish to do in this place is to call public attention to the great service he has been rendering the cause of international understanding through the traveling seminar some features of which we have here described.

Religion: True or Useful?

IF modern man seems increasingly tempted to sacrifice religious faith, is it because science has proved religious affirmations untrue or because civilization has made religious convictions practically useless? The liberal church has built its apologetic upon the assumption that physical science has challenged the validity of religious world-views and that religion must save itself by reestablishing the intellectual respectability of religious convictions. Modern religion has marshalled all its resources to prove the religious hypothesis metaphysically valid and so to justify religion as scientifically tenable. That strategy has probably been a wrong one. If modern man dispenses with religion it is not so much because science has proved it untrue as because modern life has rendered many of its resources useless. Religion can be saved in modern civilization only by making its unique resources available for the peculiar moral and social problems which modern man faces. However we may validate religion metaphysically it will not capture the imagination of the contemporary generation if it does not prove by its fruits that the good life cannot be unfolded without its aid.

Dr. Harry Emerson Fosdick, who is the most widely acknowledged leader of liberal evangelicalism, betrays a new realization of the urgent need of a new strategy when he writes in a recent article: "If a man cannot honestly believe in God let him honestly say so, but let him not try to fool himself and us by the supposition that he is giving up a superfluity. Never in man's history has faith in God been more necessary to sane, wholesome, vigorous and hopeful living than today amid the dissipating strain and paralyzing skepticism of modern life." The *New Republic* cites these words of Dr. Fosdick's as a revelation of the confusion of modernism. The editorial critic thinks they betray the absurd assumption that men will sacrifice a conviction which they are really forced to regard as essential. Does it not reveal rather the possibility of a necessary

* We are advised that there remain about 50 copies of this stenographic report on hand after supplying the seminar members with their copies. These are available at \$4.00 per copy, and may be secured by addressing Sherwood Eddy, 347 Madison avenue, New York city.

change in the strategy of modernism? It is quite true that "God is becoming progressively less essential" for an adequate explanation of any set of facts in the physical world. As science unfolds its world-view it can offer sufficient specific explanations for any number of specific facts. All that religion can expect of science is to leave room for its hypotheses, not as essential but as possible. They must be proved essential by the social, moral and religious needs of mankind.

What Dr. Fosdick is beginning to realize is that religion must maintain itself in the modern world, not by validating itself as necessary to a scientific explanation of things, but as practically necessary for the development of a wholesome personal and social life. In a sense this is not a new situation. It is the old situation with a stronger emphasis upon the element of usefulness. Primitive religion may have been rooted in a pseudo-science which explained physical incidents by divine fiat. But the divine fiat was read into natural processes not because of the mystery of the processes but because of the mystery of human personality's relation to those processes. Primitive man saw God in the earthquake and the fire not chiefly because he was at a loss to explain the earthquake and the fire but because he was overwhelmed by the mystery of the universe which produced the sanctity of the still small voice amid earthquakes and fires. Religion remains, as it was, the champion of personality in a seemingly impersonal world.

The future of religion will be determined not so much by its intellectual validation as by its ability to make moral and spiritual resources available for man's conflict with the impersonal forces in modern civilization. The soul of man cries out not only against the cruelties which nature inflicts upon him but against the indignities with which an impersonal civilization outrages his sense of worth. Modern liberalism—particularly American liberalism—has been so preoccupied with the task of making religion intellectually respectable that it has done little to make religion socially and morally useful. Religious liberalism is on the whole on the side of economic reaction, perhaps because the socially privileged people are the ones who are most inclined to skepticism. The modern church has been so anxious to prove its faith intellectually valid to the socially privileged and scientifically oriented classes that it has had no energy for the task of making the faith which it saved for these people a force by which they might overcome their own greed and pride. Thus for every skeptic who is outraged by religious obscurantism there are ten skeptics who are outraged by religion's connivance with some traditional economic or social wrong. In spite of the yeoman service which men like Dr. Fosdick have rendered the cause of religion in this period of transition there is not, even in his new view-point, a sufficient evidence of his realization of the real test which religion must meet. Not the universe which pure science discovers but the world which applied science creates is the real peril of our faith.

If this charge can be made against liberal evangelicalism it is even more justified against the liberals who are outside the pale of evangelicalism. In a frantic article in the *New York World*, Dr. Albert C. Dieffenbach, editor of the *Christian Register*, Unitarian organ, recently cried to heaven

for its failure to raise up any prophets—besides himself—against religious obscurantism. Though he has barked at Dr. Fosdick's heels since the very beginning of the religious controversy he now declares that he had once hoped to see Dr. Fosdick the "captain of the hosts" but has been grievously disappointed by him. Bishop McConnell, perhaps our most outstanding social prophet, is eliminated in this fashion: "Bishop McConnell pretends to believe—I do not question his sincerity—that this whole business of freedom and fundamentalism is a triviality. Though he must see what is going on in the legislature he is mute on the violation of freedom, taking comfort in the exercise of the social gospel which in these days is having a hard time to preserve its vigor and hopefulness for the very reason that it cannot have powerful religious punch unless its spiritual sources are pure and free." That is an interesting reading of individual prejudices into an historic situation. It happens that Bishop McConnell has shown no inclination to avoid the purely theological issues of the day. He has been as ready to do battle with theological reaction as with economic conservatism. It is a fact, however, that Bishop McConnell is more interested in social-ethical problems than is the editor of the *Christian Register*. We thank God for that.

Dr. Dieffenbach's assumption that a religion which is intellectually completely respectable and free will inevitably issue in enlightened social conduct is a prejudice as grievous as any which the fundamentalists hold. History proves it so. Recently a Christian layman used the columns of the *Atlantic Monthly* to ask why obscure and reviled sects seem to have more courage to challenge nationalistic chauvinism than the intellectually respectable churches which were almost universally hoodwinked by the sinister forces operative in the world war. The very insistence on absolute freedom, on freedom as an absolute value, which is the chief characteristic of Dr. Dieffenbach's fulminations, is a traditional attitude carried over from the nineteenth century. It is anachronistic in the twentieth century in which not independence but interdependence has become the summum bonum. The question is not how perfectly we can free ourselves of the sins of our contemporaries but how successfully we can cooperate with our fellowmen in the building of a co-operative commonwealth in which the values of human personality can be conserved. For every minister who lacks the courage to take an advanced position theologically there are three ministers who take such a position and imagine themselves heroic while they fail to challenge our pagan civilization in any of its characteristic unethical customs and attitudes. Dr. Dieffenbach's fear of a fundamentalist state religion might make an interesting subject for psychoanalysis. It is a sad experience to find that the battle has rushed by us and that a position which was once advanced has become traditional. What is more natural than that we should cry out to the advancing hosts, bidding them return to our sector, behold our glory, accept our leadership, and fight the battle which we deem important!

The preoccupation of religion with intellectual problems is a particular American characteristic, though not unknown in Europe, because the moral limitations of modern civilization are less obvious in America than in the rest of the

world. Our wealth tends for a time to obscure them, at least to ourselves. In a recent report on the religion of European college students a trained observer declares: "Though obstacles of an intellectual character exist they are not the predominant factors in most cases. . . . The difficulties consist less in this or that intellectual objection than in a general attitude toward life, an attitude made up of intellectual relativism, moral agnosticism and love of life in every form." It would be wrong to conclude that religion must content itself with the pragmatic task of making its resources socially and morally available for the ethical perplexities of modern man. Religion must continue to fight for the right to project its hypotheses amid the varied hypotheses of physical science. While any hope to have these hypotheses validated by the physical sciences will prove futile there is every reason to believe that science will not be able to invalidate them. With the result neutral from a scientific standpoint, it is then the business of religion to validate its hypotheses in the world of human values and human relationships. Religion must prove itself to be, as Dr. Fosdick implies, not only a possible but an essential resource for the life of modern man. That is a moral and spiritual rather than an intellectual task.

The Observer

International Protestantism

I WONDER whether the readers of *The Christian Century* realize how rapidly protestantism is taking upon itself an international aspect? It came over me with new emphasis when I remembered that during the last ten days of August three great groups of Christians were meeting in Switzerland; one of them devoted especially to promoting international goodwill through the churches, and the other two emphasizing the world aspect of the church and devoting considerable thought to world peace. Then I remembered that before these meetings in Switzerland there had been two previous conferences of Christian youth, one in Helsingfors and the other in London. All of these conferences reveal how rapidly on the one hand the consciousness of unity is growing, and on the other the conviction that this unity, this sense of oneness, makes war and everything that goes with it anomalous and an anachronism. In every one of these five conferences this appeared, and it is to that I would like to direct special attention.

At Helsingfors 1300 young men assembled for the Y. M. C. A. convention. (See the article by Robert W. Abernethy in *The Christian Century* for September 3.) They discussed everything having anything to do with youth, but it was when they came to the question of the Christian's attitude toward war that the real discussion came. Here were fifty countries and several races represented and for a week they had been talking about fellowship, oneness, Christ above country, race and denomination, when suddenly an American boy put in a resolution to the effect that all war was wrong and putting those present on record as refusing to engage in it. Then followed a great discussion. The reso-

lution as it stood was not carried—it could not be carried anywhere outside of a Quaker meeting perhaps—but the resolution adopted was very remarkable when one remembers the common attitude toward the state of the Germans and French and the too common attitude in America. It was to the effect that in the event of war a man's first duty is to God, that to his country being second. In the light of the slogan so frequently heard: "My country, right or wrong," such a conclusion represents a great step forward.

The London World's Christian Endeavor convention had as its main theme, "The Youth of the World for Christ and the Church." Here the attendance went up into the thousands, one thousand going from America, most of them on one ship, and three of the outstanding addresses were made by Americans—Fred B. Smith, Dr. Floyd Tompkins and Mr. Granville Staples. Here again the way to the brotherhood of nations was the constantly emerging theme. Dr. Clark tells us that "from beginning to end, no word of rancorous international hatred was uttered, and only expressions of Christian fellowship and of the heartiest goodwill were heard." Ramsay MacDonald and Sir William Joynson Hicks both emphasized the fact that the Christian religion is the only solution of the ills of nations, but the outstanding speech of the conference was made by Lloyd George, whose subject was "The Youth of the World for Peace and Goodwill." In the course of his speech he uttered sentences that have gone round the world: "During my lifetime there have been six or seven great wars, including the greatest that has ever been waged, and we have not got away from the idea that somehow or other, disagreeable as it may be, repellant, cruel, ruthless, it is just as much a part of the machinery of civilization as prisons and scaffolds. Youth must get away from that idea. If it does not, then I warn you that the last war is not the greatest that will be waged. The most horrible, the most devastating, is still to come, unless youth tears that idea from the heart of civilization."

While not distinctly Christian, the meeting of five thousand youths in France for a week's discussion of youth and war was one of the most significant gatherings of recent years. The youth were mostly students and included many from the eastern nations, who injected a new interest into the discussions, and, incidentally, not a little turbulence. For the Indians, Egyptians, Koreans and other subject races contended that there could be no peace in the world until every country had self-determination and that the league of nations was a humbug until that time came. But the majority of these five thousand youths, while presenting every shade of opinion, were really in earnest about abolishing war. They felt that it did not go with any civilization deserving of that name and they pledged themselves to do everything to end it. They felt that the league of nations was a great step forward, but that Germany must be in it and that the league must address itself to the absolute outlawry of war, as well as to humanitarian endeavor.

The three conferences in Switzerland, running in succession from August 23 to September 1, were distinctly church congresses. It will be remembered that last year the churches sent nearly six hundred delegates to Stockholm, all of them officially appointed by their communions.

At the close of this great conference on "The Life and Work of the Churches" an international continuation committee of sixty was appointed and this committee met this year in Switzerland. While its deliberations were largely of an administrative nature, two questions were always to the front—Christianity and industry, and the attitude of the church toward war. At the conference last year in Stockholm it was not possible to carry some of the continental delegations far in any resolution as to the unchristian character of war. They admitted that it was unpleasant but could not see that the church had anything to do about it one way or another. It was an affair of the state, and in their minds the church can never influence the state. It can make all individuals Christians, and then you may get a state that acts after a Christian manner. Evidently the constant emphasis of the British and American delegates at Stockholm on the social gospel made considerable impression on the continental groups, for at Berne the other day the discussion showed a more tolerant disposition toward the effort of the church to speak to the state on the unrighteousness of war. Another interesting thing at Berne was the growing rapprochement between the French and German delegates.

Either the international committee of the world alliance for promoting international friendship through the churches or its smaller management committee meets every summer and has been a constant and increasing force for promoting peace. It brings together every year either sixty or two hundred and fifty delegates of all communions and countries, except the Roman Catholic. This year much of the committee's time was taken up with the discussion of the problems of religious minorities in the Balkan states and elsewhere, always a perplexing and dangerous situation, aggravated by the growth of nationalism since the war and the placing of alien peoples under new rule by the Versailles treaty. The world alliance has been the one organization that has faced this situation frankly and, by bringing together the accusing and the accused for frank, face-to-face conference, has rendered invaluable service. This year the German group again presented a communication regarding war guilt. The Germans consider it a moral question and feel that the churches should interest themselves in securing the removal of article 238 of the Versailles treaty which makes Germany the sole culprit in bringing on the war. The churches have never yet been able to see, either in the life and work conference or in the world alliance, just what they can do about it. The various national councils have several times expressed the hope that the whole question of war guilt may be thoroughly sifted. It is very likely that with Germany in the league the article will be examined by a commission set up by the league. Meantime there seems to be a growing disposition among Christians of all nations to feel that Germany should not have been forced by threat of further war to sign the confession at Versailles. Witness the two remarkable manifestos to this effect issued over the signatures of many of the most outstanding citizens of France and Great Britain.

Finally there was the meeting of the international committee of the world conference on faith and order. This year Bishop Brent, the chairman of the conference,

brought the preliminary committee together to take definite steps toward the great world conference to be held in 1927. It is a peace society in itself, and although chiefly concerned with drawing up the program for the conference next year, the cause of international goodwill was likewise advanced by the sitting together for a week of these outstanding leaders of the churches from every nation and communion seeking the way of unity, which, after all, is the way of peace.

FREDERICK LYNCH.

The Bird in the Terminal

A Parable of Safed the Sage

I WAITED in the Terminal Station at Washington, as the trains came in and went out, and I admired the skill of the architect, and rejoiced in the thought that Business now and then discovereth that it oweth a duty to Art.

And I beheld as I waited a Bird that flew about in the Vast Concourse, and came to rest upon the top of one of the Pillars. And I doubted not that she had a Nest there. For I saw her come and go, flying far down the vault of the Station and out into the air and returning.

And I said, Doubtless she hath Young in that Nest, and she goeth, it may be, to the Capitol Grounds or the Botanickal Gardens and findeth Worms and cometh and goeth undisturbed. And her Young Ones are undisturbed by the Noise, for they have never known anything else.

And I inquired of myself what thought that bird and her Young within the nest, and her husband, if she still had one, of the Terminal that gave them an Home.

And I thought that the Bird said within her heart, This Terminal was builded for Me and for my Husband and for my Nest and for my Young. As for these Noisy Things that Come and Go, they mean no more in my Sweet Young Life than the movements of the Cosmic Spheres mean to men. I know not and care less what is done in the Capitol, nor what Dusty Wisdom men think is stored in the Library of Congress; I only know that no Worms are there for Me. And the only use I know for the Capitol is that there be Fat Grubs in its grounds, and there be Excellent Angle Worms in the Botanickal Gardens. And they are all made for Me, and this is therefore, the Best of All Possible Worlds.

And I said, Oh, my God, I know no more about the Meanings of the Universe than this Bird knoweth about the Terminal and the Capitol and the Botanickal Gardens. But I trust and believe that it hath Meaning and that it meaneth good. And I will be loyal to my Nest and Feed those that be committed to my care, and endeavor not to Muss Up Creation overmuch during my brief flight. And Lord, wherein I fail to realize thy Larger Purposes, and blunder in my Conjectures, be Patient with me, and help me at least to make no Mistake about mine Own Duty. And I will leave the General Management to Thee.

Russia—Warning and Challenge

By Sherwood Eddy

UPON RETURNING from Russia, visited during August with a party of twenty-four American editors, educators, business men and social workers, I have seen accounts of an address which I made in Moscow as reported in the Chicago Daily News of August 10, and referred to editorially in the Chicago Tribune of August 13. I was surprised to see in both accounts garbled sentences of a sensational character taken out of their context as though I had made a sweeping condemnation of all capitalistic countries and had spoken with unstinted praise of the present regime in Russia. I was also sorry to see that this wholly unofficial group of visitors to Russia was associated in these articles with the Y. M. C. A., with which it had not the remotest connection. The name of that organization was never associated in any way with the party, nor were a score of other organizations and churches with which various members of the group individually were connected.

I spoke three times while in Russia. The first talk was in response to an address of welcome tendered at a reception to the American party on the invitation of Madam Kameneva and the "Society for Cultural Relations with Foreign Countries" on August 10. I said that as it was hardly courteous at such a social function, in response to an address of welcome, to point out the defects or evils in their present system, I would there refer only to certain features in their advance over the czarist regime in education, in social service, and the like. Because we could not with courtesy criticize these evils at that time, the group requested that a second meeting be arranged with Russian leaders under the auspices of the same society. On that occasion four members of our party spoke on the four following questions which were handed in writing in advance to the society, and replied to by four of their leaders:

QUESTIONS RAISED

1. "Now that your government is so strong, stable, secure and permanent, why are civil liberties so abridged? Why is there a 'monopoly of legality' of one party alone? Why is our mail opened as in no other country and our papers read?"

2. "If you profess frankly your policy of world revolution by violence, and that capitalism and communism are absolutely incompatible and cannot live together, why should any American strive to hasten the overthrow of existing governments, including his own, or 'give aid to the enemy' by loans, credits, trade or recognition?"

3. "If your program is avowedly a series of revolutions what security or stability is there for investment, concessions, loans or trade?"

4. "We admit the pathetic evils in the old church in Russia. We accept the scientific basis of life. The unproved and unprovable positions of dogmatic theism and dogmatic atheism both seem to us unscientific. We in America believe in complete religious liberty, in the right to teach theism or atheism, and the convictions of every individual. We understand that outside the home you forbid the teach-

ing of children under eighteen belief in God (except Mohammedans), while you effectively teach atheism under that age by various means. If so, this would seem to us unscientific and unjust."

We discussed for over three hours fully and frankly the four evils above referred to. The writer spoke on the second point. Referring also to the first and fourth questions I said, "I myself was holding religious meetings in this city of Moscow, in St. Petersburg and Kiev fourteen years ago. At that time I spoke on a 'Rational Basis for Religion' and the scientific and philosophical grounds upon which students could believe in God. Why is it that I cannot now give such a lecture in Moscow? Why is this the only country in the world today where I am not free to speak upon the subject of religion?"

In reply the Russians said, "It is not true that you are not free to speak upon religion. You are perfectly free to do so whenever you like." I replied, "If this is true may I test your claim to this measure of religious liberty by speaking on religion in this city at once? Will you debate with me upon whether or not there is a God and upon the principles of modern religion next Sunday?"

A DEBATE ON RELIGION

The Russians accepted the challenge and at three days' notice posters and notices were got out and seats were sold, the proceeds being devoted to a children's home. I returned from Leningrad for this debate on August 22. Every seat in the large Polytechnic Hall was sold and many were trying to buy tickets from others at scalpers' prices. The debate lasted for nearly five hours until the hall had to be cleared for another meeting. The audience showed the same deep interest in vital religious matters that similar gatherings had shown fourteen years before. I made it plain in this debate that I was not there to defend the evils of the old czarist church nor of western civilization. I was there neither to defend nor to condemn evils in America or elsewhere but to speak upon the subject of religion.

If it be asked what I said in Russia in my three addresses there, apart from the long debate upon religion, briefly I spoke as follows: "The American party is a wholly unofficial group which is seeking to make an objective, fact-finding study of conditions in Russia today, and to share our impressions with our friends in America. We desire to express our thanks for the hospitality of the Society of Cultural Relations. You have given us the freedom of Moscow and of Russia. You have left us free to go where we liked, see what we wished, choose our own interpreters and interview friends and foes of the present regime.

"We meet as individuals of two great countries which need to come to a better understanding. Both are huge republics with vast undeveloped natural resources and varied populations. Both, potentially, are economically almost self-contained and self-sufficient. Perhaps both are self-satisfied. Both have held aloof from the league of nations and from 'entanglement' in European affairs. Both believe

that they have a message for the rest of the world—America of democracy, and Russia of cooperation and communal sharing. Yet these two great nations have been now for some years separated not only by distance, by isolation and ignorance of each other, but by positive misinformation, mutual misrepresentation and prejudice.

COURTESIES OF THE OCCASION

"It would hardly be courteous upon such an occasion, in response to an address of welcome, to enlarge upon what would seem to me to be the evils in your system; but there are certain things which may be commended in your ideals and aims, even though these have not yet been realized. With all your own evils and shortcomings I am glad to see a nation which stands as a challenge to the rest of the world wherever capitalism is ruthless, wherever nations are ruled by a swollen selfish capitalism, wherever an aggressive imperialism or militarism threatens any part of the world. Yours is a country in which, at least in your *ideal* and aim, you seek that man shall no longer exploit his fellow man.

"With all your own shortcomings your nation is unique in its challenge to the world. It is challenging the rest of the world at this very hour in China. Many nations have professed friendship for China, but in point of fact I know of no other nation which, whatever its motives may be, stood out boldly with the Chinese nationalists for liberty and justice, for China's right to autonomy in fixing her own tariffs and customs, to rule her own country without foreign interference. With all the limitations or evils of your government I can testify that it seems to me to be better than the hideous czar's regime that I found here in the days before the war, and I am glad to note signs of progress on this my fourth visit to Russia. Speaking individually, without representing any organization, and without committing this party which will seek with open mind to study the situation for itself, I would personally express the hope that this unofficial group may be followed in time by an official delegation, and that the present government of Russia may be recognized by the government of the United States upon the basis of President Coolidge's first message to congress."

IMPRESSIONS

May I give my present impressions of Russia as I stated them in public and in private to the present leaders of that country?

"Russia stands before the world today both as a warning and a challenge, a warning not to drift blindly, as her former government did, to its impending doom; a challenge to every nation to put its house in order.

"For one thing, Russia stands as a warning and menace in its orthodox Marxian policy of the class war and the dictatorship of the proletariat.

"Again there is a fundamental denial of liberty to all who oppose your government, similar to that of the old regime. There is little room for the expression of public opinion, little freedom of the press, or for voting or acting on economic, social or religious issues in opposition to the policy of the present government. For the present at least you frankly profess dictatorship rather than democracy.

"Yet again, despite the measure of liberty of conscience

and religious toleration which your government has allowed to the church, there seems to be a frankly avowed atheism, materialism and anti-religious policy of the communist party. This is perhaps not so much to be wondered at when we remember the religious conditions which prevailed in czarist Russia.

"In the light of the experience of Russia which constitutes a warning to other nations, I do not believe that state socialism or military communism furnish any panacea for the evils of our present system. In spite of all your own defects, I believe your nation constitutes a challenge in the following respects:

"First, there seem to be elements of value in the *ideal* that lies at the heart of your purpose, 'to suppress all exploitation of man by man, to abolish all parasitic elements in society; to abolish all secret treaties; a complete education free for all, and the ultimate equality of all citizens regardless of race and nationality.'

"Moreover, yours would seem to be the first labor government on such a scale, planned and executed for the benefit of the laboring masses. Though still hampered by lack of funds, and unable to carry out all the provisions of your legislation, perhaps no other country has such favorable labor laws and such methods for the assistance and benefit of the majority of the population that make up the toiling masses, especially of the industrial workers.

"In spite of your own glaring evils and shortcomings Russia stands as a political challenge to every country and every future international conference; a challenge to all imperialism and colonial conquest and exploitation."

In so far as Russian theories are fit to survive they will eventually succeed, but where they are false they will finally fail. If we have open minds we shall learn much both from the success and failure of the good and the evil in Russia.

AN AVOWED CAPITALIST

I made it plain in Russia that I was not a communist nor a socialist. They knew, as I frequently told them in Russia, that I was a capitalist. During my thirty years of service under the Y. M. C. A., first in India and now as secretary for Asia, I have never received a salary. All of my modest income is derived from "profit interest and rent" so condemned by the bolsheviks as the exploitation of one's fellow men. But I know of no thinking man who is unprejudiced who would justify and defend all the evils in our own country—its reeking slums, its poverty so often unrelieved side by side with wealth and privilege often unshared, its racial and religious prejudice. What Christian man, what rational human being, can justify these evils or deny them? I believe if the city of Vienna, almost the poorest in the world four years ago, can provide adequate cheap housing for its poor then my own city of New York, the richest in the world, could do so if it would. I believe if Russia, out of its admitted bitter poverty can provide such relief for the poor, such social insurance for unemployment, for sickness, accident, old age and every other disability, then America, the richest country in the world, could do more than this if it would. I believe that these and other evils can be remedied and all desired social ends can be attained by evolutionary, educational, constitutional

means within our present system. The bolsheviks maintain that a capitalist order will never voluntarily grant these things; that there is no other remedy but violent revolution. I believe that in this they are utterly and absolutely wrong. I believe in Jesus' way of life and that if we will follow and apply his teachings which we profess to believe, we can solve all our problems.

REVOLUTION HAS CAUSE

I do not believe in the motto, "Right or wrong, my country." I believe that where we are wrong we should face it, admit it, and try to make it right by every protest and every constructive effort. To deny that these wrongs exist, to refuse to right them, to expel every man who is trying to right them, is to my mind sheer blindness. It was the czarist way of reaction and repression. As Woodrow Wilson said in almost his last words, "It leads to revolution; and perhaps if we take the case of the Russian revolution, the outstanding event of its kind in our age, we may find a good deal of instruction for our judgment of present critical situations and circumstances. What gave rise to the Russian revolution? The answer can only be that it was the product of a whole social system. . . . It was due to the systematic denial to the great body of Russians of the rights and privileges which all normal men desire. . . . It is against capitalism under one name or another that the discontented classes everywhere draw their indictment. . . . Great and widespread reactions like that which is now unquestionably manifesting itself against capitalism do not occur without cause or provocation. . . . Democracy has not yet made the world safe against irrational revolution. That supreme task, which is nothing less than the salvation of civilization, now faces democracy, insistent, imperative. . . . The road that leads away from revolution is clearly marked. The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. . . . Here is the final challenge to our churches, to our political organizations, and to our capitalists—to everyone who fears God or loves his country."

RESIGNATION DEMANDED

Upon reaching France I have read a few sentences quoted from a letter of Mr. William Francis, president of the Chicago Y. M. C. A., to the Chicago press. I understand that he suggests that I resign from the Y. M. C. A. I could have wished that Mr. Francis had waited to find out whether I was correctly reported in the Chicago papers. Whatever Mr. Francis has written, however, I am sure that he has done it as a Christian gentleman. I am sure that he regards it as the performance of a painful duty. In thus acting I respect him. I hope that my personal friendship for Mr. Francis and other warm friends in the Chicago Y. M. C. A. will not prevent them from unswervingly performing their public duty, as they see it. This is a matter of principle, for them and for me. It is painful alike to them and to me. No man could wish to be an embarrassment to his friends. No one would wish to burden any organization he has loved and served for thirty years.

When, after some twenty-five years of service, in preaching a purely "personal gospel," the scales fell from my eyes during the last war and I saw the deep underlying causes of that conflict laid bare in all their ghastly and naked reality, I felt I could not keep silent. I saw then, as clearly as I do now, that if I spoke out regarding these evils concerning wealth and poverty, industry, race relations, and war, that there would undoubtedly be those who would threaten to cut off support from any organization whose representatives protested against these things. I offered to resign in 1920 and repeatedly thereafter. But at the present juncture I do not see how I can do so. If I did so now it could only be construed as approval on my part of a course which would deny all free speech, all right of moral protest, in an organization which in my judgment deeply needs just these things.

WILL NOT RESIGN

As I have already said I deeply regret that I should be the cause of embarrassment to my friends or to an organization to which I have given the best years of my life. But I am glad if the issue must be squarely faced. I hope that Mr. Francis and the friends in Chicago will do their duty, as they see it, as I shall try to do mine. Let us not slur over or evade the issue. Realizing that a principle of far-reaching importance is at stake, which far transcends the significance of any individual concerned, without the slightest personal feeling in the matter, I shall gladly refer the decision to the general board or to the national council of the association.

Tempted

INTO the wilderness
Straightway our Lord was driven of the Spirit;
Swept by that stress
Of rapture, sun and stars were but one shining
Till forty days had passed
And, Son of Man though Son of God, he hungered.

Why should he fast
With power to make stones bread; why fear, with succor
Of angels at his call;
Why fail, when all the world was to his Father
A golden ball,
One out of many, but a little present
For a beloved Son?

Ecstasy, faint with its own bliss, encountered
The scorpion
Of self, love's enemy. For love is holy
In loving; love is safe
Only in saving; love, despised, rejected,
The world's white waif,
Needs nothing that this earth can give of glory,
For love dwelleth in God.

So Christ's immortal rose above his mortal
And on it trod.

KATHARINE LEE BATES.

Socrates Obliges

By Gaius Glenn Atkins

WE HAD BEEN DINING in Athens, though this, I protest, had nothing to do with my later experience. It was a standardized five-course meal and I could, I think, have found a more Hellenic flavor in a Greek restaurant at home—in fact I often breakfast with the Greeks and make nothing of it at all—nor was there anything in the Piraeus to account for it. Any port of southern Europe would have done as well, save that it was unexpectedly crowded with steam craft which made clumsy work of getting in and out. Greek pilots have lost their touch since Salamis. We could not even see the Acropolis; the highest object in the foreground was a chimney stack—nor do the well-kept ships of the Messageries Maritime carry ghosts on their passenger lists.

I suppose it was the magic of names. We had come in through Andros and Euboea and past Kos and little islands whose names sounded like bells, and the sun had set across Salamis and one might at least walk the deck with memories and see brave galleys drift in with the shadows while the tired rowers unshipped their oars and the single sail slipped down to the deck. The vendor of picture postal cards and depreciated drachma had come on board easily enough—why not a ghost from Limbo?

I did not see him at first in the half lights, but there was no mistaking his engaging ugliness, and he might have owned the Lamartine for all his assurance. Yet his look was frankly curious and his speech was puzzled.

"I have seen many craft," he began, "from far lands, with barbarian crews and passengers of whom the young men about me often made a jest, though I myself believe," he added, "that strangers are like wells into which a wise man should always drop a vessel to see if there be anything there worth drawing up; but I have never seen anyone like you. But you are not more strange than things about me. I was here the other day with Glaucon, the son of Ariston, to make my prayers to Bendis in the hope that she might give me a blessing I have never yet received, and my friends persuaded me to stay and see a torch race on horseback in her honor. The race was a pleasing novelty and we had much good talk together. I was late home, I remember, and Xantippe—but either that was a dream or this is, and far from beautiful."

"May I ask then, Socrates, why you have come? There are no longer any races here save apparently a race of poverty with hunger, or else drachmas racing with their own shadows. Why have you left the distinguished company in which Mr. George Santayana recently found you for such as we are now?"

"Those who have come amongst us of late have reported new things in words I cannot understand," he said, "so I came to find for myself. But save for the sea, the islands and the mountains all is changed. I will go back, I think, to my friends and let you come to us—you are quite sure to come sooner or later."

"But, Socrates," I said, "you have friends enough here,

though those of the ship company who know you best are now mostly gone to sleep. But the night is still young and while the deck chairs of the Messageries Maritime are not so soft as the cushioned chair of Cephalus, a lover of wisdom may use one of them with reasonable content. I do not think myself an aged man from whom you may inquire, as you loved to do, whether the way grows smooth or hard as one goes on, but since you were at the Piraeus last humanity at least has made a long journey. There are many wiser, I confess, from whom you might inquire how it has fared, and if we could add Dean Inge and Chesterton to our symposium I could promise you better entertainment, nor can I hold my own with you as Mr. Santayana. But unless you have more pressing engagements why not stay a little?"

"A lover of wisdom never has engagements," he replied. "If you mean by engagements, as I suppose you do, something other than the pursuit of truth and the consideration of the destinies of life, and since you say humanity has come a long journey since I was here last, I would begin by asking, as I asked Cephalus, 'Is the way harder toward the end, or what report do you give of it?'"

"You would have a different answer to that question, Socrates," I replied, "from each one of whom you asked it. There are those who think that humanity has its term as the individual, and that though, as in your race here at the Piraeus, the torch of civilization has long been passed from hand to hand, there are now no longer any worthy to hand it on to and it is likely to fall into the dust and go out. Others believe that we have already far outstripped you and our course only begun."

"I would not inquire," he said, "whom you mean by 'we' for I perceive you have a world of your own of which I profess to know little save as newcomers among us have been of late much inclined to lord it over us because their cities are populous and their lands large. But may I ask what great things you are doing to sustain this boast?"

"You see this ship, Socrates," I answered. "Is she not more commodious than your galleys, and she is, besides, driven by engines which do the work of a thousand rowers, so that we go quickly from land to land. We have no longer any fear of the sea, nor do men sweat to carry us. Is not that something?"

"Doubtless," he answered, "but why are you come to Athens?"

"To see what is left of your Acropolis and wonder at the work of your friends, the builders and the sculptors, and dream a little amongst the shades of your philosophers and poets."

"I myself," he answered, "did not think too highly of many in my city in my own time, and they played me a scurvy trick at the last, though whether a man come to the fellowship of the shades a little sooner or later makes no great difference. But if you use your ships only to sail back to what has been you do no more than make the circles

our galleys made, though doubtless larger. And your craft can do no more than take men out to sea. Our craft did the same. What else do you boast?"

"We have buildings," I answered, "which are higher than your Acropolis, and the men of my city plan a building half as high as Hymettus."

"You look," he said, "like a truthful person but, if you have no other claim to greatness than tall stories, we Greeks were no poor braggarts ourselves."

"It is quite true, Socrates," I protested, "for since your time we have learned many arts of using metals, and make much of engines of which you know nothing, and have multiplied the power of our bare hands in countless ways, and though you would not believe us, we have chariots which run without horses more swiftly than your Olympic victors, and we fly in the air and have boats which go under the sea, and a man may speak to be heard a thousand miles away. And this we have done through that study of the laws of nature and the use of her forces which your Aristotle began to teach in his time. And in such ways as these we are truly wise and strong."

"The newcomers," he said, "have reported such things and I suppose you are not all liars, but I would still ask what all this has done for your souls, and whether your states are as wise and strong as your machines. For we considered, I remember, at the Piraeus here, the nature of the ideal state and we were quite agreed that to achieve that is the supreme task of a man, beside the care of his own soul. Do you not also agree to that?"

"Certainly, Socrates."

"What, then, has your power to build and fly and all such things, amidst which I would need to live long to understand them—though I confess from what I have heard I should like to ride in your chariots—done to your state and your souls? Is the republic, whose ways and laws we considered, come true? Are your cities well guarded, your youth well instructed? Have you that government of honor which we have all agreed to call timocracy, or some other of what we concluded to be the worser sort? Are your philosophers kings, or your kings and princes of the world possessing the spirit and power of philosophy? For we also agreed that till political greatness and wisdom meet in one neither cities nor the human race have release from their evils."

"Be merciful, Socrates," I protested, "you ask such questions as none but the wise can justly answer, and there are, besides, such differences among us of mind and government that whether I said yes or no I would be wrong. But our philosophers are not yet kings and the few kings we have left have little reputation for philosophy, though some of them might have abundant need of its reputed consolations."

"What form of government, then, is most in favor in your states?"

"Just now a form of democracy, but it is not in the nature and method of it quite what you saw about you in your own time. For we take care to keep our governors, if they are evil, from doing us too much harm, as we also take care, if they are wise and good, from being of too much benefit to us."

"And do you succeed?"

"In a measure, yes, and along both lines, but what you once said about democracy seems quite as true today as in your Greek cities. We also have many persons who, although they have committed crimes against the commonwealth, just stay where they are and walk about the world. And we are certainly full of variety and disorders, dispensing a charming sort of equality to equals and unequals alike. We have also those whose lives are worthy and meaningful—to use your own words—and while water drinking is not now our universal custom, there are many, both men and women, who are trying to get thin."

"I should recognize that state," he said, "it has a familiar sound. But would you not judge a state most truly by the words which are oftenest upon the lips of its citizens? What great words do you use which are as windows through which to look into your souls?"

"We talk much of liberty."

"But there are many kinds of liberty, are there not, from the liberty of the man who orders his own spirit in perfect obedience to the true, the beautiful and the good, to a liberty in which each man does what he will to the hurt of his neighbor and often his own undoing."

"Quite true," I said.

"What, then, is the nature of your liberty?"

"It is neither wholly one thing nor the other. We have many worthy citizens who keep their freedom in bonds to the laws of the state and the higher laws, but we have many, also, for whom freedom is an occasion for undisciplined desire. They are, as you yourself once said, bursting with liberty. But I think truly that the number of the first is growing and we may reasonably hope for such conduct of our states as will justify the confidence of those who have dreamt of a commonwealth established in freedom, and confound the fears of their critics."

"And how do you hope to accomplish this?"

"Just now we put our trust greatly in education, and we believe also that religion, rightly understood and followed, is the saving power in any state."

"And do you train the soul through music and the body through gymnastics, or what is your method of education?"

"We make much of gymnastics and our youth are not wanting in engaging bodily qualities. But for music and philosophy and such disciplines as perfect life in harmony and understanding we have substituted the teaching of so many facts about things and events that the wisest of us can know but a little. I fear, also, that, in your own words, we are more eager to know the opinions of others than to know the truth."

"But I do not think," he said, "that such knowledge can be greatly profitable to the spirit of the state, though it might do much for its power and its wealth, if you used your knowledge, as you have said, for your own advancement in the creation and use of things."

"Truly, Socrates, there we excel, and many of the words we use beside liberty grow out of such a temper as this. For we speak much also of prosperity, and opportunity, and efficiency, and power—and these I should honestly say are the words most in use at present, though I should not forget patriotism."

"Those are strong words," he said, "but by no means the greatest, and with what real meanings do you use them?"

"I should think that by prosperity we mean good houses and furnishings and abundant possessions and an easy way of life, with travel and the like, and work and wages enough that no man should go hungry and cold."

"I have no quarrel with that," he said, "though I myself lived without it and many of my friends who seemed to us of much account. But it should be, should it not, only a door through which a man or state might go to something farther?"

"Yes, Socrates."

"And to what does your prosperity lead you?"

"To a great desire for its continuance and a great fear of its cessation, for it is a state a man gives up with much reluctance once he is accustomed to it."

"That also I can understand, but are you not in danger of creating for yourselves a standard of the lesser good in which you may mistake the means of life for the ends of life and, having furnished fine houses with fine gear, forget that a house is only to live in and, since prosperity is your goal, value the true and the beautiful and the good only as they make you prosperous, which is to harness the best to what is less than itself."

"Truly that may happen, and does, though we use our wealth generously for the support of such things as you yourself loved and would approve. You did not build your Parthenon without money."

"That is certain," he said, "but neither did we build it without a love of beauty which lived in our architects and sculptors, and we were ourselves content to live in mean houses if only our city were adorned with the creations of our common wealth. Is that true of you?"

"Not yet nor entirely, but one man, as we understand it, adorned Athens while with us the many tax themselves to make their cities beautiful, and are also willing to dwell in small houses if their books and their pictures may be housed in marble. Our prosperity is not altogether kind to our souls, but we make generous uses of it for all that."

"And what is your opportunity?"

"It is, I confess, Socrates, too much the opportunity of the poor man to become rich and the rich man richer, but it is also the door through which any may pass into fullness of knowledge and a truer wealth of life. We hold no man to his station by birth, and we are beginning to forget the word slave. We do much to keep that door open and make the ways to it plain and wide."

"No state," he said, "can do a finer thing than that save one."

"What is that?"

"To hold before its citizens a right ideal of what use they should make of opportunity and most greatly honor those who make the finest uses thereof. Do you do that?"

"I am not sure, for we seem often to honor most those who are pushing and use opportunity for wealth and station, but we do not forget those whose achievements are in the region of the spirit. I think that in those ripened judgments to which time and both memory and forgetfulness contribute we make most of those whose use of opportunity even you, Socrates, would approve."

"And what do you mean by patriotism? For that, I take it, is the love of a state for itself, and since I know no truer test of a man than what he loves himself for, should there be any more exacting test of a state than for what it loves itself?"

"There also, Socrates, no one thing is clearly supreme. We have many who teach us to love the state for its numbers and its wealth and its prowess in war and because it is their state and not another, but there are also those who teach us to love our states because they are rich in recollection and have served the good of humanity. The wisest of us think of it as a school in which we are being taught our fellowship with men everywhere, but I confess we have as yet hardly begun to learn that lesson."

The streets of the Piraeus had grown quiet and save for our ship's bells and others across the water there was no sound at all.

"I see," he said at last, "that our dream of an ideal republic is still far from true and whether you have done more, since we talked together here, than to return upon your goal, driving furiously like our charioteers in their races, I do not know. I had hoped that the race with torches passed from hand to hand might be a truer symbol."

"I would not have you go too much cast down, O Socrates," I answered, "the race is not ended nor the torch gone out. You yourself once said that states are as men are; they grow out of human conditions."

"I did not say that, as I remember. I made Glaucon say it. But no matter, it is quite true."

"Well, then, Socrates, your republic could come no faster nor go farther than the human nature of its citizens—"

"You have not," he interrupted, "even an original mind. I cannot think that there is any progress in intelligence at all if you are an example, for we agreed upon that so long ago that there is no need of stirring old dust."

"No one, Socrates, can hope to say a new thing to you. Even Mr. Santayana—"

"Your manners," he conceded, "are at least better than those of Thrasymachus."

"A doubtful compliment, Socrates, but indeed I sought only to tell you why, in the opinion of our wisest and best, your republic has been so slow in coming. It is not easy either to find or create men who, being just rulers of the city that is within them, introduce a like order into the city, or the state, about them. Those who have profited most by your teaching have believed also that you were wrong in thinking that because a man knows the good he will do it, there being deep within us both passions and reluctances and selfishnesses which music and gymnastics are not able to reach and change, and that we have need of something beyond your philosophy. Though, indeed, I should confess that we have a fallacy of our own far less noble and more misleading; we believe that if only we pass laws enough everything will be well with the state, and you could never understand how busy we are about this placing of words upon our statute books."

"I should think we are fallen into our own confused estate between those who make too much of knowledge and those who make too much of laws and are too slow to see that unless a citizen build the city which you called Athena,

or the city of Zeus, and we the city of God within himself first it will be built nowhere at all."

"You still echo my words," he said. "But we believed also that there was laid up a pattern of such an inner city which he who desires may behold and, beholding, set his own house in order. My confidence was in that and not the lesser things which you take rightly or wrongly from me, and I earnestly sought the vision of it else why should I have come down here to sacrifice to a strange goddess? But in truth none of us ever saw it clearly."

"There are many of us, Socrates, who think that since men could not draw near enough to God in sacrifice or even in the love of truth, he himself drew near to us in the spirit of his Son who went about amongst men and revealed to them more clearly than any before the method of the heavenly life, and shared with them his secret of gaining it, not in the choice of new lives above but in the choice of new

life here below. As we have followed him most nearly something of that has really come true. Those who live after his fashion introduced something of an eternal excellence into our earthly state. Those who know him best find in him their peace, and what you sought at many altars they have found in his spirit. Therein is our hope, not only of the republic but of our own souls, for truly, Socrates, though we owe many debts to the philosophers, the hope of a better order is not in their wisdom but in the God-transformed lives of men, as you yourself saw, though you did not see how that redemption was to come."

"If what you say is true," he answered, "how fortunate you are. Surely you to whom God has spoken as he did not speak to us should be living in high obedience to his way and his truth and his life, and be counting nothing else of worth save that."

As I considered what to answer he was gone.

To Christ by the Buddhist Path

By Phillip J. McLean, Jr.

THE other day I walked down the street of a Chinese city past a church which, but for the Chinese characters over the entrance, might have stood on Main street in any American town. A few minutes later I boarded a little launch and traveled a short distance up the Yangtse river to a beautiful little island, the site of a large Buddhist temple and monastery. As I wandered over the paths on the island and came upon little shrines, and as I sat in the quiet halls of the main temple, looking without at little courts made beautiful with small gardens, I could not help but contrast the temple and the church. What was there about the church that invited a Chinese mind and heart to worship? Here were great Buddhas gorgeous in fresh coats of paint but placed back in the dim light of the temple buildings; the odor of incense; the dronings of the priests in their hall at the rear. What did this mean to these priests and to the devout pilgrims who came from the mainland to worship? How could the Christian message find entrance to these hearts?

UNTOUCHED BY CHRISTIANITY

There are more than 400,000 Buddhist priests in China, according to the best estimates, to say nothing of the millions of earnest souls who seek in following Buddha the way of life. We must admit that ordinary methods of mission work have not reached this group more than to win an individual here and there, nor have they as yet anything like an understanding of Christianity. Many things stand in between the priests and Christianity: their special garments set them off from the rest of the people; their customs of living and mode of thinking are different from those of ordinary Chinese; and should they try to go to a Christian meeting they would frequently be laughed at. I know of one monk from a monastery in Nanking who one day decided to buy a Bible and to find out more of this new religion. Buddhism had given him much but he was

not satisfied. He bought the Bible and then visited a street chapel. The Chinese preacher spent his time in pouring out spiteful attacks on Buddhism and betrayed his misunderstanding of it to such an extent that the monk went away disappointed. He was but one of multitudes who are interested in Christianity but have no means of gaining an understanding of it.

A NEW SORT OF MISSION

This situation so impressed itself upon a Norwegian missionary, Professor Karl L. Reichelt, that, after several years of evangelistic and teaching work during which he made a very thorough study of Buddhism, he determined to open a special mission to the Buddhists. No mission society would accept the burden of the enterprise but some support was secured from individuals and groups and in the fall of 1922 Mr. Reichelt with his wife and a Norwegian colleague, Mr. Thelle, secured a small house in Nanking and started the mission. From the first it attracted Buddhist and Taoist monks and in a short time other quarters were sought, but funds were so lacking that Mr. Reichelt was forced to sell his summer bungalow to keep the work going. The success of the mission has been so marked that the Lutheran church in China has given its support and the Norwegian missionary society has assumed responsibility for salaries. The mission looks forward now to the time when it can erect the buildings needed for the work on a beautiful site on a hill overlooking the Yangtse river just outside the city of Nanking.

The mission is known as "The Christian Mission to Buddhists." Its motto might be taken from some words of the founder: "Strictly Christocentric, but consequently very broadminded." Here the aim is to give Buddhists an understanding of Christianity in an environment that makes them feel at home and to lead them to a living faith in Christ. The study of Buddhism has shown that its higher

forms approach Christian conceptions in many ways and under sympathetic guidance the step to Christianity is an easy one.

Among Buddhists and Taoists pilgrimages are very popular. Much merit is gained through visits to holy mountains and famous temples scattered over the country. On these journeys the monks stop at the temples and monasteries along the way, at times just for a night and again remaining for several days, taking part in the worship and meditation or listening to some learned teacher explain the scriptures. Each temple and monastery has its pilgrim hall where these travelers are cared for during their stay. This custom has opened one door for the work of the mission to Buddhists.

In the small quarters of the present location one section has been set apart for a pilgrim's hall similar to that in the monastery. There is the same long platform for the bedding with the shelf above for other articles. Just opposite there is a table with an incense-burner and above this is a picture of Christ. On the sides of the room are suitable scripture quotations such as: "God so loved the world, that he gave his only begotten Son," "Come unto me, all ye that labor and are heavy laden, and I will give you rest." When monks come to the mission they are made to feel at home in this room and invited to remain for a day or two to hear of Christ and join in the periods of worship, meditation and explanation. Unfortunately there is little literature suitable for distribution among such men but efforts are being made to make such available.

WORSHIP AFTER BUDDHIST MODELS

Before the worship a deep-toned Chinese bell, similar to those used in the temples, is tapped to call the worshipers together. The hall for worship has been fitted up in Chinese style so that it will be as similar as possible to that with which the worshipers are familiar. There is a red lacquer altar with symbols in gold. Among these are the lotus lily, a symbol frequently used by Buddhists as an example of the state of a man in the world, for the lotus rises out of slime and filth to beauty and purity; the monogram of Christ in Greek; the sun of righteousness; the swastika of cosmic union and perfect peace; and the special symbol of the mission, the cross rising out of an open lotus. Over the altar is hung a copy of Hoffman's painting of Christ in Gethsemane and above this in black and gold are four characters: "tai tsu iu tao,"—"In the beginning was the word." A couple of candlesticks are used on the altar and incense is burned between them during the worship. Everything is used and arranged to foster a spirit of worship. The effort is made to use the forms which are in harmony with the worshipers' experiences but to lift them above these to a new life. Sections from Buddhist scriptures which are in harmony with the Christian message may be read at the service along with passages from the Bible. The endeavor is to find points of contact through truths which are recognized by all and to give a positive and constructive message. Those who come to the mission are always met in a friendly way with the open mind, understanding, and tolerance which are grounded in the conviction that all that is good, noble and true must come from God.

The heart of the experiment is a brotherhood. This was

started in 1923 with six adults, one of whom had been a Buddhist monk who had vowed three years before neither to bathe or shave and had locked himself in a tiny cell. Today he is the Chinese secretary of the mission. These men bind themselves to follow Christ in all things and to seek to interpret Christianity to Buddhists as the truth which brings all to fulness. The members have everything in common and eat simple vegetarian food. The order is not celibate although most of the members have not married feeling that their service could be greater if they did not.

READY RESPONSE

One may ask if the monks come to such a place or if they do not recognize its purpose and avoid it. In the short time that the mission has been in operation hundreds of monks from all over China have visited it. During the last year over 850 stopped there and gained some new conception of Christianity. Some have heard of the work far up in the interior and come to see and hear. They can stay for three days if they wish and if they show themselves religious monks they are invited to remain for a longer period. Monks from the temples and monasteries in Nanking are frequent visitors and often take part in the services. Some ten orphans have been handed over by various temples for care and instruction in the mission and a small school has been opened.

It is recognized that it will be a rare occasion when a monk will be ready to take the final step in becoming a Christian after a few days at the mission, but the hope is that they will come a step nearer the kingdom and that they will help to transform the attitude of the monks toward Christianity. From reports they are spreading the news of the mission and arousing interest in monasteries all over China. An evangelist from the north of China visited the mission a short time ago and told of a monk from his city who had stayed in the pilgrim hall at the mission. Formerly he had been very antagonistic to all types of Christian work but on his return he showed an interest in the work and was open to the advances of the evangelist. Probably the leading Buddhist in China, Tai Hsu, wrote an article attacking Christianity and particularly the work of the mission and brotherhood, but later he met Professor Reichelt and his attitude was so changed that he invited him to speak with full liberty as a Christian to a "World Conference of Buddhists" in 1923. Mr. Reichelt spoke on the prologue of John's gospel and at the close Tai Hsu, the chairman, explained the Buddhist use of Tao or "the Word." Then he added: "Jesus Christ is the incarnated Tao. This I now understand. But for us the chief thing is that the Tao can also be incarnated in us."

THE STORY OF LI TAO-SI

There are many interesting stories to be told of those who have come to the mission. One of these which well illustrates the way the mission is bringing Christ into Buddhist life is the experience of Li Tao-si. For years he traveled from the far south to Mongolia, from Tibet to the sea; to all the holy places of China seeking peace for his heart and satisfaction in his mind. Almost three years ago he was passing through Nanking on his way to the sacred island of Pu-to, but the steamer he was to take was delayed

and he decided to walk to Shanghai. It was late when he started and after passing out one of the gates of the city he sought out a small temple for a place to spend the night. It happened that the priest at the temple had often attended the services at the mission and was interested in its work. This priest told Li of the mission and the pilgrim hall and

advised him to visit the place before leaving Nanking. "Well," said Li, "this is the first time in all my travels that I have seen or heard of the Christians doing anything special for us. I must go and see this place." He came to the mission and in the quiet sympathetic atmosphere of the place he found Jesus Christ and in him fulness of life.

The Book for the Week

Outlining the Illimitable

An Outline of Christianity, Volume IV. Dodd, Mead & Co., \$5.00.

THE FOURTH VOLUME of the Outline of Christianity, entitled "Christianity and Modern Thought," has been entrusted to Bishop Francis J. McConnell, who has discharged a difficult task well. He has had to achieve the impossible, for the subject cannot be compressed satisfactorily into a single volume, and we may congratulate him on his able performance. The book deals with six main topics: Christianity and science; Christianity and philosophy; Christianity and sociology; Christianity and the arts; Christianity and criticism; Christianity and the faith. Most of the chapters are very well written; but it is to be regretted that, for a work intended for circulation throughout the English-speaking world, not a single author has been induced to contribute from outside the United States, and that only the introduction has been entrusted to Dean Inge of St. Paul's, London. This will possibly give the book popularity in this country; but there are also many here who would like to know what the scientists and philosophers in the universities of Great Britain, Canada and the empire generally have to contribute. Nevertheless this country has proved capable of producing a veritable treasure house of learned information. The very names of such men as Pupin, Coe, Reisner, Goodspeed and Rufus Jones, are a guarantee for the general excellence of the work.

To do justice to the whole volume in the space of a review would be impossible. All that can be done is to select a few specimens here and there, but these will be, we think, sufficient to induce many to study further. Dean Inge's introduction on "Religion and Science" is truly brilliant. It is a display of deep and profound philosophical thought, illuminated by epigram. The writer is in truth a man of the eighteenth century, a period of scholarly refinement and classical culture. He shares with the thinkers of that age a profound belief in reason, and we suspect in the theory that certain creatures, called "priests," invented and corrupted religion. But is this generalization quite just: "It is significant that in the whole of classical literature there has survived no work by a priest, unless indeed we remember that Julius Caesar, a notorious agnostic, was supreme pontiff"? So, for that matter, was Marcus Aurelius. Cicero was co-opted as a member of the college of augurs, Sophocles was a priest of the hero Italon, and was, according to the anonymous *Life*, rewarded for his piety by visions, and Plutarch discharged the office of a priest at Chaeronea. Dr. Inge is one of the best classical scholars living, but "good Homer sometimes nods a while."

In the scientific section one might select as likely to be widely read Professor Coe's two chapters on psychology, a subject on which so much nonsense at present is not only talked, but written, that one welcomes such sane and reasonable treatment as he gives it. The reader will turn with interest in the philosophical section to the editor's two chapters on a "Personal God," and the "New Ethics"; but he must on no account neglect Professor E. C. Moore on "Eighteenth Century Skepticism," an excellent treatment of an apparently dull subject. This writer's remarks on Gibbon and Bishop Butler are well worth notice.

When one comes to sociology, one turns with pleasurable anticipation to Dr. William Adams Brown's treatment of education,

for one reason because he always writes clear and clean English. His special contribution is his insistence that, as modern education aims at training youth in its duty to society, rather than at insisting on the knowledge of facts, the importance of religion becomes more and more pressing.

The section called "Christianity and the Arts" scarcely does justice to literature. It is curious to notice that the poets who in the England of the last century gave much thought to religion—Coleridge, Wordsworth, Tennyson and Browning—find no place here, but in Professor Rufus Jones' chapter on mysticism. The Christian hymn is ignored, except that there is a picture of hymn writers, with Milton, whose only so-called "hymn" on the nativity is not a "hymn" in the modern sense of the word at all, but an "ode." Charles Wesley, Newman, and Keble are ignored.

Much space is devoted to "Christianity and Criticism." Dr. Reisner deals with Babylonia and Egypt, Professor Knudson with the old testament, and Professors Cadbury and Goodspeed with the new. Of great interest is the last named's chapter on "Recovery of Ancient Christian Literature." The illustrations in this section are well chosen. The last subject is "Christianity and Faith," and the final chapter by Rufus M. Jones is an admirable conclusion to a really important volume.

One omission which is to be regretted is that there is no mention of the progress of medical science. In the illustrations there is a picture of Pasteur interviewing his patients, but one looks in vain for his name in the index. Yet the work of healing was undertaken by the Lord himself, and of all scientific work, that of the physician is the most Christian.

More stress should be laid in an Outline of Christianity on the fact that some of the greatest scientists have been deeply religious men, to name only Newton, Pascal, and Pasteur. There is an implication also in some of the illustrations that the triumphs of mechanical engineering have something to do with Christianity. An aeroplane in flight, the power station at Niagara, and the Marconi wireless apparatus at Cardiff are surely out of place. It is a pity that such a picture of Trinity college, Cambridge, and a portrait of Isaac Newton (facing p. 58), appear. The college, one of the most spacious in England, is illustrated by the steps leading to the dining hall, and a wretched vignette of Newton is inserted. Any one who knew Cambridge could have pointed out where Newton's rooms were, and where a picture of the beautiful statue by Roubiliac in the chapel could be obtained. Anyhow the great mathematical pioneer deserves as good a portrait as is given of those eminent Christians, Rousseau, Voltaire and Karl Marx!

F. J. FOAKES JACKSON.

PROOF

A wide-awake "Christian Century" advertiser writes: "I am gratified to report that my recent advertisement in *The Christian Century* has brought replies from practically every State in the Union. *The Christian Century* produces!"

CORRESPONDENCE

Jesus and Anger

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with interest the note of G. B. Winton, in which there appears the desire to shield Jesus from what is considered an unworthy display of temper. Whatever may be the fact in the incident mentioned, Mark 3:5 makes it clear that Jesus was capable of anger. For this we may be thankful, for a nature which cannot burn white-hot with indignation in the presence of injustice lacks an essential moral quality. Jesus bore with patience attacks and insults toward himself; prayed in forgiving love for those who slew him. But wrongs toward the weak and helpless fired his indignation. In the incident referred to we are shown that he felt deep and justifiable wrath in the presence of ecclesiastics whose religious forms stood as a bar to the relief of human need who would have made the worship of God a reason for refusing service to men. In this event we may see as clearly as in any words he ever spoke the reflection of the heart of the eternal God, who is long-suffering toward those who slight his love, but who is angry toward the oppressor. This is the explanation of such statements as that of Mark 9:42, "Better a millstone," and that of Rev. 6:15-16, where the oppressors shall call for the mountains to hide them from "the wrath of the Lamb."

This trait has no relation to the cruelty of an arbitrary tyrant, as God has sometimes been depicted; it simply portrays the abhorrence of ideal love and justice toward injustice and oppression. The more perfect such a love the hotter the flame against a hypocritical religion used as a cloak for exploiting the weak. This is not something to be apologized for or explained away; rather it should be held forth as a corrective for the weak and sentimental ideas of love so often expressed. In the light of this truth we need not hesitate to attribute genuine wrath to Jesus in his treatment of the priestly grafters who used their control of the temple to plunder the worshipers. And we of today need to pray constantly lest we fail to reflect the spirit of Jesus in the presence of human need; lest we make our worship a substitute for service.

Vincennes, Ind.

W. H. WYLIE.

A Teaching Ministry

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Lynch has struck the right note when he offers the teaching element as the best solution to the problem of ineffective preaching. Our church memberships are becoming better educated along secular lines very rapidly, yet the pulpit has not kept the pace. Substitute for unpopular Sunday evening services, lectures by the pastor on subjects about which the con-

Contributors to This Issue

SHERWOOD EDDY. Mr. Eddy has just returned from leading his annual traveling seminar in Europe. In the course of this summer's study he spent about one month in Russia.

KATHARINE LEE BATES, professor of English at Wellesley college; noted poet. Author "America the Beautiful."

GAUIS GLENN ATKINS, minister First Congregational church, Detroit; professor-elect Auburn theological seminary. Author, "The Undiscovered Country," "Modern Religious Cults and Movements," etc.

PHILLIP J. McLEAN, JR., Baptist missionary, Nanking, China.

F. J. FOAKES JACKSON, professor of church history, Union theological seminary, New York city; author "A History of the Christian Church," etc.



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—Corra Harris

"Just the kind of idea which needs the very widest circulation. I do not think I have ever seen anything stronger for a long time than the chapter on THE FALLACY OF THE FALSE ALTERNATIVE. I, personally, am greatly indebted for this treatment."

—Bishop Francis J. McConnell

Readers

"This is one of the best books I have read in a long time. It is thought-provoking and full of the best and ripest fruit, written in the most attractive language. It ought to be in every library."

—Dr. S. R. Belk

"It is a most timely book. I agree with Bishop McConnell in what he says on the FALLACY OF THE FALSE ALTERNATIVE, and I would also express my indebtedness for the chapters on the Golden Rule, Orthodoxy and Obedience and the New Crusade."

—Dr. C. G. Hounshell

"I have been browsing among books recently. King's book is one of the most fascinating and helpful that I have read."

—Dr. P. R. Knickerbocker

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gregation knows little or nothing. Very profitable courses could be arranged on subjects like the following. "The Religions of Mankind," "Modern Philosophies," "The Contributions of Other Nations," "The Relation Between Religion and the Various Sciences," "National Literatures," "The Best of Each Denominational Position," and the like, in addition to Dr. Lynch's suggested studies in doctrine and biblical research and interpretation. Certainly there is ample material at hand that can be used in the preparation of such courses.

Wilkes-Barre, Pa.

G. E. McCracken.

Are Banker-Promoters Essential?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with keen interest your editorial, "Labor's Anniversary," in *The Christian Century* for August 26. The article on a whole is genuinely commendable, although its plea for industrial harmony rests on an assumption that is not entirely tenable. Indeed, this same assumption is responsible for much of our blurred thinking on the industrial problems of the day. Your article is predicated on "a condition of tension and antagonism between labor and management which for persistence and bitterness has no equal. . . . Each class is essential to the industrial welfare of the nation. Each is necessary to the other." Speaking from the inside, may I suggest that labor has very little quarrel with technical management as such. The actual managers of modern industry are simply hired men. If they do not turn out profits for absentee owners, they lose their jobs. It not infrequently happens that technical managers who are loved and trusted by thousands of employees are unceremoniously kicked out by the group of banker directors controlling the business because they have failed to produce the required amount of profits.

Perhaps the most startling fact in our modern industrial life is the increasing control of industry by bankers. As Professor Ripley has shown, the thousands of small investors who put up most of the capital for industry, and are therefore its real owners, have very little to say in shaping industrial policies. You will recall that the New York banking firm of Dillon, Read and company recently took over the Dodge Brothers motor company and sold securities to the public amounting to \$26,000,000 more than the price they paid for the industry, making a net profit of \$14,000,000 on the deal while keeping the common stock for themselves. This same firm of bankers has recently completed a similar deal on a controlling interest in the National Cash Register company and a large German steel syndicate. It is no worse than other banking firms—only more spectacularly successful.

Many thoughtful people are coming to disagree with your assumption that both labor and banker-promoters are "essential to the industrial welfare of the nation." The remarkable success of labor in the cooperative banking field during the past six years indicates the possibility of financing industry by the mobilized savings and credit power of the workers. Indeed, a number of small industries in this country have already been taken over by their workers and are being successfully operated without the aid of expensive and exploitative outside control. The possibilities of achieving this solution for the industrial problem on a large scale are logically set forth in J. A. Hobson's little book, "Incentive in the New Industrial Order."

Cleveland, O.

ALBERT F. COYLE,

Editor, B. of L. E. Journal.

On Being a Unitarian

EDITOR THE CHRISTIAN CENTURY:

SIR: May I say a word about your news item from the Universalist paper regarding Dr. Slaten of the West Side Unitarian church, New York? That periodical accused Dr. Slaten of betraying the faith of the Unitarians and of having given over all religion. The Unitarians have no definition of religion. When Dr. Slaten applied for admission to the ministry of the

Unitarian body he was given a blank to fill out with his name, age, birthplace, education, and references. He was asked to express no belief whatsoever, either in the existence of God, the immortality of the soul, or the nature or historicity of Jesus. There is no ordination oath in the Unitarian church. When laymen become Unitarians they sign their names to a church register and that is that.

Modern Unitarians have learned a lesson from the past. They recall from their reading that when Parker revolted against the arianism of Channing he was practically ostracized by his clerical brethren. Today Parker is one of the great names in the denomination and the church has long since moved into his theological position. Many are seeming to go far beyond Parker and it is not for the present generation to stone those who may be the prophets of the next. If Dr. Slaten can fill his church with people who are eager to hear his message and receive his help there ought to be no criticism from the members of other congregations and denominations. The Unitarians were not helped when John Haynes Holmes left its fellowship. Nor would anyone be the gainer if such men as Slaten seceded. If the Unitarians can stand Dr. Slaten, and most of them do more than stand him, just why should outsiders insist that he is a traitor to our cause?

Comfort, Tex.

JOHN C. PETRIE.

The California Proposal

EDITOR THE CHRISTIAN CENTURY:

SIR: I am sure you will be glad to correct a slight error in your issue of August 26 in which you speak of the initiative measure now before the electorate of California as one "requiring the reading of the Bible in public schools." I am now on the ground speaking over the state for the proposed amendment and can assure you that it does not "require" but aims to permit the reading of the Bible in the schools of the state.

Salinas, Cal.

W. S. FLEMMING.

Conditions in Palestine

EDITOR THE CHRISTIAN CENTURY:

SIR: One naturally hesitates before taking issue with such an outstanding religious leader as Dr. Lynch, and the *Observer* is one of the most delightful pages of your excellent paper, but in the interest of accuracy I cannot allow to let go unchallenged the statement in the final paragraph of his article entitled "Walking in Palestine" in your issue of July 29. On what ground does he base his remark on "Jewish rule in Palestine"? Why does he refer to this country as a "Jewish state"? Although this is doubtless the hope of many ardent Zionists in their ambitions for the movement yet it is very far from being an accomplished fact and there is no intimation in the Balfour declaration that Great Britain plans to turn over the political control of this land to the Jews.

From the vantage of over twenty years' experience in this land I have watched the Zionist movement with great interest, both before and since the war, and have many warm friends among the Zionists, but I have seldom met one who admits that they have political ambitions although it would be hard to think but what many of them are fondly hoping for such an outcome of the movement. Others claim to be satisfied with the idea of a homeland for the Jews where they may witness a rebirth of

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Hebrew culture in the land of their fathers and the more religiously inclined also look for a reviving of the Hebrew religion in the land of their prophets.

The land is certainly very far at the present time from being a "Jewish state." Our present high commissioner, the chief secretary and the heads of nine out of eleven departments of the government are Christians and also the governors of all the districts of the country. The mayor of Jerusalem is a Moslem and the only town of importance that is Jewish governed is the Jewish city of Tel Aviv on the sea-shore next to Jaffa.

Ram Allah, Palestine.

A. EDWARD KELSEY.

THE SUNDAY SCHOOL

Lesson for October 3. Lesson text: Numbers 10:11-13, 29-36.

"Forward With God"

OUR armies in Europe had objectives—and always forward. Americans do not retreat. When we first went in the French could not understand our determined, unwavering, forward insistence. They went forward, then fell back, but we pushed steadily on. Soon the Germans felt a deadly fear of the plunging Yankee charge. On and up to the objective our boys swept and neither cannon nor machine guns could hold them back.

Every man needs an objective. One of the most powerful men that I know sets one objective after another and then calls upon all of his resources to attain them. A poor boy, he determined to graduate from a university; then he won the daughter of an excellent family for his wife; he bought a home and then a better one; he won conspicuous success in three distinct lines of business; he was a conspicuous success financially; he educated his children; he planned and worked out several large community projects for the good of his city. He goes from one enthusiasm to another. At this hour he is interested in building a church. He lives in a thrilling way.

People shrivel up and blow away when they stop setting objectives. Did you ever visit a town made up of retired farmers? The cemetery is the most attractive thing in such a place! Deliver me from the retired man or woman. They do not even have a good time. The doctors tell us that such people quickly break down; for we are kept alive by our enthusiasms. Strong men eat, love, toil. Cultured men guard their bodily health, broaden love into community service and fight for reforms and in opposition to low politicians and other evil men. In other words, the three primitive traits are lifted and broadened by being dedicated to unselfish ends.

It is one thing to go forward and quite another to go forward with God. As I write, I am sitting at a crude table in a pine cabin, in the Rocky Mountains. Looking out the door I can see the snow-capped summits of the Continental divide. One soon learns to go forward only on marked trails, or in case of a large adventure, with a guide. You might be going in the opposite direction from that which you desired. You do not try to reach Long's peak (14,255 feet high) alone. A tragic thing it is to see the false and empty objectives that men set for themselves and then attain. Think of the disappointment of Daniel Webster. Think of the emptiness of much political self-seeking. Think of the dust and ashes of much scientific investigation. Think of the hollow sound of much oratory. Think of the folly of much ecclesiastical leadership. Look at the disappointed rich men and the disillusioned labor leaders that you know. Too often one finds old preachers who have sadly missed the goal—God has been forgotten. Missionary secretaries, drained by drives and campaigns for money, sometimes are painfully lacking in spiritual inspiration. Today one may even go to great church conventions longing for a spiritual uplift, only to face for days the political scheming of selfish men, utterly devoid of God's spirit. Our hearts cry out for the living God. Our souls pant for the Christ of Galilee. Feed us on the bread of heaven; press to our

parched lips the wine of God. If our universities have only behaviorism to feed us and if our conventions have only fundamentalism to give us, we have indeed come to a diet of husks.

There is no use going forward without God, without glowing souls and warm hearts. In one of our largest and most noted Eastern universities a leading educator was called in before a group of religious leaders to tell about God. He read a paper on "Changing Ideas of the Devil." He showed how the idea of a personal devil had faded into impersonal evil and how now the idea of the devil means nothing. The implication was clear; the same thing had happened to God—according to his notion. God had faded out. In the same school another noted teacher, whose books are eagerly sought and widely quoted, said: "God is the sum total of all your ideas of good." This leaves God a cold, impersonal creation of man—an honest God—the noblest creation of man!

Shailer Mathews did a noteworthy thing when he wrote "The Spiritual Interpretation of History." We had been fed up on economic determinism, and we needed some great soul to show how spiritual ideals had made history, quite as much as the sordid desire for food and money. Three great words now fill our philosophy, psychology and biology: determinism, mechanism and behaviorism. Am I only a mass of cells, pulled here and there by various stimuli? Am I locked in a system where everything happens from resident forces and in a uniform and therefore predictable way? What actuated Joan of Arc? What motivated Jesus? What sent Livingstone to Africa and Jane Addams to Halsted street? Believe me, this is the real battle that faces the church, compared to which fundamentalism is mere child's play. Are we to go forward with God or without him? We wait, with bated breath, for the man who can fill mechanism with a personal God; who can square determinism and spiritual insight; who can find a place in behaviorism for spiritual idealism. This is the need of the hour.

JOHN R. EWERS.

- BIBLES -



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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

London Bishop Has His Troubles

Bishop A. F. Winnington-Ingram, of London, who is now traveling around the world, seems to have gotten into difficulties with one of the first speeches which he made in Canada in the course of his tour. Speaking in support of the plans for colonizing Canada with emigrants from the British isles, the bishop was reported as saying: "Can we expect the same loyalty to British ideals from Galicians, Poles and heaven knows who else, who are populating Canada and who do not know a word of English?" The chance remark has stirred up much resentment in Canada and has been taken up by the English papers. The Westminster Gazette of London, for example, admonishes the bishop to "be good enough to remember that it is not part of divine providence that humanity should speak the English language to please tory clerics." The bishop will probably learn to be wary of North American journalists before he has concluded his visit.

Dr. McAfee Recovers From Accident

Prof. Cleland B. McAfee of McCormick theological seminary, Chicago, is reported to be able to resume his teaching with the opening of that Presbyterian institution. Dr. McAfee was seriously injured in an automobile accident about six months ago, soon after returning from a trip to the orient on which he delivered a distinguished series of lectures dealing with Christianity before the student bodies of many colleges and universities.

Veteran Fundamentalist Editor Retires

Dr. David S. Kennedy has retired from the editorship of the Presbyterian, of Philadelphia. He is succeeded by Dr. Samuel G. Craig who has long been one of the members of the staff of that paper. Dr. Kennedy becomes an associate editor, sharing the position with Dr. F. C. Monfort, who was editor of the Herald and Presbyter before that paper was absorbed by the Presbyterian. Dr. Kennedy has made the Presbyterian probably the best known fighting fundamentalist journal in the country. The admonition of the special commission of fifteen at the recent Presbyterian general assembly was said to be clearly directed against the type of ruthless personal journalism carried on by the Presbyterian under Dr. Kennedy's direction. Advancing age is given as the reason for the change in editors, but it cannot be said that there has been any evidence in the columns of the paper that its previous editor had passed the seventy-year mark.

Bishop Would Change Indian Policy

Bishop Hugh L. Burleson, of the Episcopal diocese of South Dakota, feels that the time has come when there should be

a radical change in the policy of the United States government toward its Indian wards. Bishop Burleson says that the Indians should be assimilated and that their reservations, which are a source of political corruption, should be abolished. He feels that the ultimate result

of such a change of policy would be of benefit to all concerned.

Richard Roberts Flays Uniformitarianism

Preaching in his old church in London, Dr. Richard Roberts of Montreal recently

Sets College Standards Before Freshmen

PRESIDENT ARTHUR E. MORGAN, of Antioch college, Yellow Springs, O., has issued a remarkable greeting to the students entering that institution for the first time this year. "People usually resent the suggestion that they should make the exceptional effort necessary to raise the manner of life to a higher level," he says. "And yet Antioch calls for just that exceptional degree of desire and effort. Only your own desire can do that. If you do not want to undertake the great adventure, you will find associates, both among freshmen and in the higher classes, who will agree with you. You will be told that no one takes such an attitude seriously."

GUIDING QUESTIONS

"Every person fights for his own standards. Unless a person of low standards can make enough people stand with him, he loses caste. So, unconsciously, he tries to make his own way seem normal and reasonable, and any better standards seem unreasonable."

"Antioch stands for rebuilding life, not in scholarship or moral purpose or professional skill alone, nor in health or social power alone, but in the well-proportioned development of all these to make the life of largest caliber. The standard for Antioch is not, 'It isn't done that way,' or 'College students always did that way.' The question is, 'What would be best if it could be done?' and 'Is it within human power to do it?' Only a spirit of adventure can bring a person to know his full powers."

"May I suggest a few standards of character?"

"Integrity: We seek integrity because it makes for economy and beauty. Compare certain corrupt South American governments, where no one in official life can trust anyone else, with our own government—faulty as it is—to see how good is even a moderate degree of integrity. If Americans were thoroughly honest, our condition would be far better. Integrity chooses final good rather than immediate convenience."

"Achieve integrity in scholarship. Honesty in written work is only a beginning. An Antioch degree will mean what our students make it mean. Every one who honestly achieves high standards adds to its value. Those who fudge and evade and pretend in their college work, make a degree mean little, and make life harder for every Antioch graduate, though they chiefly harm themselves. They are as surely thieves as though they stole a fellow student's purse."

"Most important is honesty with oneself. If you are failing, admit it, and do your best. Do not falsely blame circumstances. If you have not achieved, the best standards, admit it, and work for them. Do not try to justify yourself by bringing those standards into disrepute. If behind in college work, admit it, and try to correct your condition by laying a solid foundation as far as you go. Do not try to make the appearance of success by hasty, temporary, and superficial study."

"Good will and fair play: Carry your share of the load. See what the necessary job is, and help on it. Do your share toward developing friendship, toward maintaining order and neatness, toward checking unnecessarily high standards of expenditures. Don't waste other people's time waiting for you. Do not ask friends to lower their standards to keep you company. Do not spread gossip. Untold harm is done by circulating unfounded stories. College students seem inclined to gossip."

"Right Living: Men and women often waste their powers by abusing their bodies, and spoil fine perception by vulgarizing their minds. At Antioch we do not aspire to conventional standards, but to the utmost degree of excellence we can achieve. Do not indulge in the small evils that steal away the margin of quality."

TRUE SCHOLARSHIP

"Scholarship: Accurate, honest, and persistent learning and thinking are essential to scholarship. Simply 'getting lessons' is make-believe. Try to make the desire to understand be the basis of your work from the beginning."

"Finally: Use your whole powers. They will grow with use. Greatness is wisdom multiplied by power. All wisdom and no power, or all power and no wisdom, is useless. Our aim is to develop power and wisdom together, and to the highest degree. You cannot have great power without great desire. Desire does not mean worry. 'In quietness and confidence there is strength.'"

"Greatness in some degree is possible for every student who has met the entrance requirements of Antioch. If faculty and students together determine with all their hearts to make living a great adventure, Antioch can become one of the most significant forces in America for remaking our national life. History furnishes many instances of groups smaller than ours, but moved by great faith and desire, becoming the means of far-reaching changes in life and manners. By such undertakings the fine qualities of men have been achieved."

delivered mighty blows against the way in which mankind is becoming increasingly bound by convention, custom and tradition. To drive out the ape and tiger in us, said Dr. Roberts, will be a long job; to get rid of the donkey will take longer, but the longest job of all will be to dispose of the parrot. He held that the religion of the future might come to be a kind of uniformitarianism with "breaking the ranks" as the cardinal sin. Yet progress depends on breaking the ranks.

Dr. Hough Given Freedom Of City Temple

English papers report at some length the pleasant social occasion on which, just before his return to this country, Dr. Lynn Harold Hough, of Detroit, was presented with "the freedom of the City Temple, London." Dr. Hough preached in the City Temple during the summer. In responding to the expressions of appreciation for his summer ministry, Dr. Hough said: "The only thing that keeps me in the ministry is the realization that while I am so little, it is so big. It is a great experience to lose yourself in something vaster than yourself."

Resigns Deanship Of Texas School

Dr. Paul B. Kern, for 11 years dean of the school of theology of the Southern Methodist university, Dallas, Tex., has resigned. Dr. Kern has been appointed pastor of Trovis Park Methodist church, San Antonio.

Methodist Paper Celebrates Centenary

The Christian Advocate of New York appeared on Sept. 9 in two sections. Besides the regular edition there was a section of 172 pages lavishly illustrated and devoted to the celebration of the 100th anniversary of the founding of this paper. The Christian Advocate is the first in a group of Methodist official weeklies, not only in age but in circulation. It has at the present time a circulation of more than 60,000 which is said to be larger than that of any other paper published by an American denomination. The present editor is Dr. James R. Joy. The most famous editor in the paper's history was Dr. James M. Buckley, who was in charge for 32 years ending in 1912.

Indianapolis Pastor Goes to Vermont

Rev. Paul J. Morris has resigned the pastorate of the Emerson avenue Baptist church, Indianapolis, after 25 years of service, to become director of religious education and evangelism for the Baptist state commission of Vermont. Mr. Morris succeeded his father, the late Rev. William E. Morris, in the pastorate of the Emerson avenue church.

Endow Chair in Memory Of Mrs. Pounds

Dr. M. H. Dunsmore, Chicago, has been called to the newly created chair of religious education and literature at Hiram college, Hiram, O. This chair was endowed by the church schools of the Disciples of Christ in memory of Mrs. Jessie Brown Pounds, noted hymn writer, who

died recently at her home in Hiram. Mrs. Pounds was for some years a member of the staff of The Christian Century. Dr. Dunsmore is a graduate of Kalamazoo college, and has his doctor's degree from the University of Chicago. He has also studied at the Pacific theological seminary at Berkeley, Cal.

Famous Oxford Professor Coming to California

The University of Southern California, Los Angeles, announces that Dr. F. C. S. Schiller of Oxford will teach philosophy in that school during the fall quarter. Dr. Schiller recently resigned as principal of Corpus Christi college. He is probably the best known living English philosopher. A year ago the University of Southern California brought to this country under a similar arrangement Dr. H. Wildon Carr of London university. Dr. Carr has now joined the permanent faculty of the Los Angeles school.

Catholics Note Progress Among Negroes

The Catholic press is paying considerable attention to the recent baptism of more than 70 Negro converts in Cincinnati. Two former protestant ministers were included in the group. At a banquet held in connection with the occasion Archbishop McNicholas made an appeal for

candidates for the priesthood and sisterhoods from Negro families. "I earnestly ask," said the archbishop, "all our colored citizens to consider the position of the Catholic church, to study her teachings, to realize that her ceremonials, her processions, her music are full of a profound meaning which, if understood, could not fail to stir the deepest emotion of the colored race."

Australians Prefer Religious Radio

A Melbourne newspaper has been holding a voting contest to determine what radio features appeal to Australian audiences. Church services received 91,102 points in the poll, with band music standing second, church concerts third, and old time musical programs fourth. Jazz, news, classical instrumental music, orchestral entertainments, children's hour, educational talks and sacred vocal programs followed in the order named. A year ago a similar poll showed band music in the place of largest popularity.

Spurgeon's Grandson Quotes Shaw

What is said by the Christian World of London to have verged on a sensation was produced in the Metropolitan tabernacle, Spurgeon's old church, when Principal T. Harold Spurgeon, grandson of the famous preacher, quoted George Bernard Shaw

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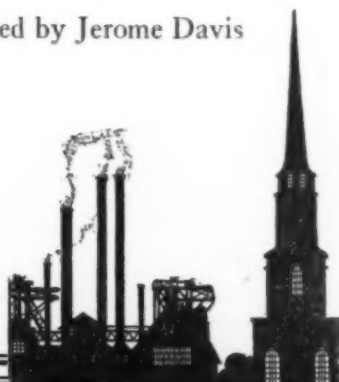
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to illustrate a sermon on the loneliness of Jesus. Principal Spurgeon used a passage from Shaw's Joan of Arc to suggest the way in which the great must always go on

beyond the point at which their followers stop. As Mr. Spurgeon quoted the famous Irish dramatist, it is said that "one became conscious of an almost dead silence and a

Dr. Moffatt Impresses Northfield

THE LECTURES on "The Doctrine of Love in the New Testament" which Prof. James Moffatt, of Glasgow, Scotland, gave at the Christian workers' conference at Northfield, Mass., this summer, made a deep impression. Dr. Moffatt discussed the doctrine of love as it appears in the synoptics, in the Pauline epistles, as it was understood by the primitive church, and in the fourth gospel. In each lecture he spoke of the love of God to man; the love of man to God, and the love of man to man.

"In his remarks at the opening of his lecture course," writes Rev. A. P. Brantley in reporting the lectures for Zion's Herald, of Boston, "Dr. Moffatt urged his listeners to differentiate between love and sentimentality. Sentimentality is enjoyment without obligation. Love is enjoyment with obligation. Explaining this point, he referred to the rich man who came to the Master seeking eternal life. The young man said, 'From my youth up have I kept these commandments.' When the Master looked upon him he loved him, and his love prompted him to place upon the young man a great obligation. This he did by saying, 'Go sell your goods and give to the poor, and follow me.' Dr. Moffatt's implication was that love in the new testament is usually bound up with the sense of responsibility.

LOVE MEANS MERCY

"Delving still further into the secret chambers of the word 'love,' the speaker said love means mercy. Proving this, he went back to the teaching of Jesus, who commanded those about to make a sacrifice, and knowing they had aught against their brother or their brother had aught against them, to lay their sacrificing aside and first go and make right relations with their brethren, then come and sacrifice. Our first obligation is to show the spirit of loving-kindness, of love, of mercy.

"Another shade was extracted from the word when the speaker made service synonymous with love. He pictured the woman breaking the box of ointment upon the Master. She gently stroked his feet with her hair and gave him the kiss of peace. Then the master said, 'Thy faith hath made thee whole.' Here the Master, followed by Paul, makes faith synonymous with love. What did the Pharisees do? Nothing but look upon the scene with derogatory criticism. What little service the woman could do, she did. For back of her service was love and back of her love was faith. Service in the old testament was the master key to love. The son who served the father well was the beloved son. In the new testament the idea of service is carried along. Jesus makes use of it when he says, 'No man can serve two masters; he will hate the one and love the other.' The one he serves is the one he loves. 'Genuine love,' says Dr. Moffatt, 'will never say, "I have done enough," but "What more can I do?"'

"Of the three points stressed by Dr.

Moffatt: the love of God to man, the love of man to God, and the love of man for man, the last of these, the love of man for man, was given far greater emphasis than the two others. The speaker's implications were quite evident that if man loved man, he would naturally love God. Jesus meant that to love God was to love man, for in loving man we love God. 'You can't go off and love God alone,' said Dr. Moffatt. He then began to build up his argument by saying, 'Thou shalt love thy neighbor as thyself,' for we cannot love God without loving our neighbors. To love our neighbor as ourselves supports the golden rule. Then we can appreciate Kant when he says, 'Love humanity as an end and not as a means.' But 'who is my neighbor?' said the Pharisee, and Jesus answered with the parable of the Good Samaritan.

LOVE OF MAN FOR MAN

"The question 'Who is my neighbor?' suggests another popular question—'Who is my enemy?' This was asked and was answered by the speaker in the following way: Any one who injures a person in any way, shape, or form is your enemy. The greatest injury comes by way of insults, attitudes, and words. No one can appreciate the sermon on the mount until he has served a community or village church where every one knows every one else, and also knows the business of every one else; where backbiting and quick temper run perpetually; where jealousy and neighborhood gossip lead to scandal, and where each person passes it on a little larger than it was when received; where they become so saturated with their petty quarrels that they could tear one another to pieces. Jesus knew the small-village life, the standing feuds, the slander, the backbiting, and the retardation of Christian love. Therefore he was compelled to preach the sermon on the mount, if he preached at all. He knew the weakness of his people, and knew what they needed. He thus urges them to love their neighbors, resist not evil, pray for those that despitefully use them and persecute them. 'Whosoever shall smite thee on thy right cheek, turn to him the other also.' This Dr. Moffatt said did not refer to fighting. To slap a person on the right cheek would have to be done with the back of the right hand, unless a person happened to be left-handed. Fighting is not done this way. This is a figurative expression of an oriental custom of insulting a person. It is the quick movement of the right hand toward the person insulted, like brushing a fly off a person's head or face, moving along to the left with the head turned at about a forty-five-degree angle, and the nose and upper lip turned up in proportion as if to say, 'Get out of my way! You are beneath my notice!' All this constituted an open insult and not striking a person. What the Master meant was, when a neighbor insults you, do not retaliate, but pray for him, be good to him, and he will soon repent."

strained attention on the part of the congregation, and a kind of feeling of wonder as to what would happen next. But Mr. Spurgeon went bravely on."

Episcopalian Made Pastor At Brown University

An unusual situation has arisen at Brown university, famous Baptist institution of Providence, R. I., where the Rev. Cyril Harris has been made the official interdenominational pastor. Mr. Harris is a clergyman in the Episcopal church, and is the author of a widely discussed book, "The Religion of the Undergraduate." At Providence he will not only have charge of religious work, but will also teach in the department of English in the university.

Prominent Buffalo Minister Dies

Dr. Robert J. MacAlpine, pastor of the Central Presbyterian church, Buffalo, died Sept. 5 at his summer home at Waverly Beach, Ont. Dr. MacAlpine's church is said to be the third largest Presbyterian church in the country. He had become known to thousands outside his immediate congregation through his radio preaching which had been broadcast by one of the largest stations in the east for more than two years.

Rumors Connect Dr. Morgan With London Church

Dr. G. Campbell Morgan has had such conspicuous success in filling the Westminster chapel, London, during his summer in that pulpit, that the Daily News of that city reports that a call is to be extended him to return to that pastorate. Dr. Morgan was minister of the Westminster chapel before leaving England for America. It is denied by the church, however, that any such invitation has been extended. The form of the denial suggests, nevertheless, that such an invitation may be under consideration.

Cardinals Impressed By American Freedom

The freedom with which Americans may pursue their religious concerns seems most of all to have impressed the European cardinals who attended the recent eucharistic congress in Chicago. All of them have now made their reports to the pope. As typical of these the statement of Cardinal Dubois, of Paris, may be taken: "The congress could not have been the success it was except for the liberty given to the organizers of it. What an example we found there of a truly liberal spirit, favorable to all happy initiatives provided they be for the good of the country. The civil authorities collaborated in perfect understanding with the religious authorities in order to prepare the congress and insure its complete success. No dissensions, no obstacles. On the contrary, the official neutrality never ceased to be benevolent. The President of the republic sent a message to the congress. The municipal governments of New York and Chicago received the papal legate and the other cardinals in the public halls of their respective cities. The streets of Chicago were decorated, the American flag mingling with the papal colors. The police assured free passage of the procession and watched over the

order of the ceremonies. Everywhere were marks of consideration, foresight, politeness, and even sympathy. And this was a Catholic celebration in a country where the Catholics are far from the majority! When will we in France enjoy the spectacle and advantages of such liberty, for the good name of our country, and the well-being of the Christian cause?"

Veteran Clergyman Goes to Africa

An unusual missionary recruit has just been accepted by the Church Missionary society of the church of England in the person of Dr. Stanfield, formerly rector of St. Ebbe's church, Oxford. Dr. Stanfield,

who is about 70 years of age, has done unusual work both as preacher and doctor for the past 14 years in one of Oxford's poorest and most congested parishes. Now he goes to Maseno, near Lake Nyanza, Kenya, Africa, where he will work in the hospital. It is not known what induced the society to accept a man of this age, but Dr. Stanfield himself says, "There are scores of clergy and doctors in Oxford, while thousands in Africa are without help."

Is This a Hint for Rural Churches?

For two years Mr. and Mrs. J. H. Marchant, of Tifton, Ga., have given the pro-



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ceeds of sales of all their "Sunday eggs" to the Oak Grove Baptist church, near their home. In addition, they have planted half an acre of corn to provide church income. From Easter 1924 to Easter 1925, 1,140 "Sunday eggs" brought into the church treasury \$28.50, and the half acre of corn produced \$18.50. This may not be tithing, but there is many a country church which would have its financial difficulties solved if its members would all follow a similar practice.

Denies Rumors of Episcopal Seminary Shift

Dean William C. DeWitt of the Western theological seminary, Chicago, denied the statements which have been appearing in the papers as to the plans of that institution. The supreme court of Illinois is now considering an appeal of the seminary from the building ordinances of the city of Evanston, where it has planned to erect a new building on land supplied by Northwestern university and Garrett biblical institute. The press of Chicago has stated that in the event that the supreme court upheld the Evanston restriction the seminary would build on a site adjacent to the University of Chicago. Dean DeWitt denies that any such plan is even contemplated.

Consecrate Bishop Of Ontario

Dr. Charles A. Seager, formerly provost of Trinity college, Toronto, was recently consecrated as bishop of Ontario. Most of the bishops of the Anglican church of Canada participated in the ceremony.

Gipsy Smith Draws Crowd In Australia

The reports of Australian newspapers indicate that the present evangelistic campaign in that commonwealth, led by Gipsy Smith, is attracting overwhelming crowds. The collections turned over to the evangelist are regarded as large, although the \$2500 given Mr. Smith for his work in Adelaide, is not a large sum when compared with the purses sometimes presented to American evangelists. There is considerable speculation whether or not the meetings have reached to an appreciable extent those who were not already church goers.

London Papers Would Test Religion of Crowd

The latest evidence of the interest in religion as a subject for popular discussion is to be found in a questionnaire proposed by the Nation and Athenaeum of London. This consists of 14 questions drawn up by Mr. H. G. Wood, head of the Woodbrooke settlement, Mr. Augustine Birrell, Mr. Bernard Shaw and Mr. J. M. Robertson. The interesting thing about this questionnaire has been its adoption after its appearance in the Nation by the Daily News. This paper is now inviting its "wider and perhaps more representative circle of readers" to send in their answers to the questions propounded. It will be remarkable if some American newspaper does not follow this lead. The questions included in the British list are: Do you believe in a personal

God? Do you believe in an impersonal, purposive, and creative process, of which living beings are the vehicle, corresponding to the life force, the e'lan vital, the evolutionary appetite, etc.? Do you believe that the basis of reality is matter? Do you believe in personal immortality? Do you believe that Jesus Christ was divine in a sense in which all living men could not be said to be divine? Do you believe in any form of Christianity? Do you believe in the apostles' creed? Do you believe in the formulated tenets of any church? Are you an active member of any church? Do you voluntarily attend any religious service regularly? Do you accept the first chapter of Genesis as historical? Do you regard the Bible as inspired in a sense in which the literature of your own country could not be said to be inspired? Do you believe in transubstantiation? Do you believe that nature is indifferent to our ideals?

New York Plans Extensive Religious Education

An ambitious program for community training schools of religious education is to be carried on in New York city this winter. Under the auspices of the extension department of Columbia university and the greater New York federation of churches there will be six schools meeting once a week in various parts of the city. Each of these schools will hold 24 sessions and it is hoped to gather a good many hundred of the church workers of the city in them.

Methodists Promote Singing Of Te Deum

A new experience is promised certain Methodist annual conferences this year in the singing of the Te Deum by the ministers. It is said that Wesleyan conferences in England are distinguished by the chanting of this great hymn, which is always without organ accompaniment. In the Illinois conference it is planned to have a selected choir of 30 ministers sing the hymn with the hope that before the end of the session the entire body may be able to join in it. The Te Deum has always had a place in the Methodist hymnal, but has been little sung.

Celebrate Anniversary of Catholic Editor

Rev. John J. Wynne recently celebrated fifty years as a member of the Jesuit order. Father Wynne, as one of the editors of the Catholic Encyclopedia, editor of America, the Jesuit weekly, and as a prolific writer on religious subjects, has become one of the best-known priests in America.

Ministerial Tradition Continues In Capers Family

Bishop W. T. Capers, of the Episcopal diocese of west Texas, recently ordained his son, the Rev. W. T. Capers, Jr. This makes the fourth generation in the Capers family which has been in the ministry. The Rev. William Capers of South Carolina was ordained as a Methodist minister in 1811 and later became a bishop of the southern Methodist church. His son, after serving as a brigadier-general in the confederate army, became Bishop Ellison Capers of the Episcopal diocese of South

Carolina. Two of his sons became clergymen and were ordained by him. One is Dr. Walter B. Capers of St. Andrew's Episcopal church, Jackson, Miss., and the other is Bishop Capers of San Antonio.

Choose President for Argentine School

The Rev. B. Foster Stockwell has been chosen as president of Union theological school at Buenos Aires, Argentine. Mr. Stockwell will sail for Argentina this fall. He is a graduate of Ohio Wesleyan university and Boston university school of theology, and spent the last year in post-graduate study in Europe.

Plans Announced for Catholic Congress

Officers and speakers for the annual Catholic congress of the Episcopal church have been announced. The session is to be held this year, Oct. 12-14, in Milwaukee, which should insure a large attendance. Bishop Webb of Milwaukee will be honorary president and Dr. George Craig Stewart, of Evanston, Ill., will be the chairman. Bishop Fiske of central New York, will preach at the solemn pontifical mass. Among the speakers will be Bishop Johnson of Colorado, Prof. Chauncey B. Tinker of Yale, and Mr. Haley Fiske, president of the Metropolitan life insurance company. An official pamphlet issued by the congress says that "the Catholic congress stands for the Nicene faith in its fullness, as against every denial on the part of protestantism and rationalism. Its purpose is to propagate and defend the religion of the incarnation of God the Son, as

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poison is knifing my very heart; so we are in God's hands and all is well. It is harrowing and might have been avoided, only I was sleeping in my little cell in a deep sleep. This made me forget the iodine which is the panacea of my life. To say that it is harrowing is only to remind you that it is the harrow that produces the smiling lands of corn, and this explains that "We-glory-in-tribulation" verse—but do we? Goodbye, dear friends, we will meet at the appearing in excellent glory.' During Thursday, June 3, he was in a deep sleep all day except when roused twice to take nourishment, and at about 6:30, without further sign or movement, 'He was not, for God took him.' All the details of the funeral were carried out by the elders of the church. The dead missionary's head was pillowed on a copy of his translation of the new testament. Up the side of the Kundilungus went the great procession to the quiet cemetery amongst the African forest trees. And the soil of central Africa received the body of Dan Crawford—a Greatheart, a Great Heart indeed."

Former Missionary Made A Theology Professor

Dr. P. H. Anderson, who returned last year from 13 years of service as president of Graves theological seminary, Canton, China, has been elected professor of systematic theology and missions in Mercer university, Baptist institution at Macon, Ga. Dr. Anderson will also continue to act as pastor of the Baptist church at Waynesboro, Ga.

Protestants Hold Majority In Switzerland

Of 3,880,320 inhabitants of Switzerland, 2,230,597, or 57.5 per cent, are protestants. Roman Catholics comprise 39.9 per cent, Jews 1.5, and the remaining 1.1 either profess no faith or belong to other confessions. Census returns show that the number of protestants is increasing rapidly, while the Roman church is slowly losing in membership.

BOOKS RECEIVED

A Faith for the New Generation, by James Gordon Gilkey. Macmillan, \$1.75.
Bible Dramas in the Pulpit, by Perry J. Stackhouse. Judson, \$1.25.
Growing a Soul, by Matthew T. Andrews. Judson, \$1.25.
Forest Friends, by H. R. Evans. Judson, \$1.50.
The Brightening Cloud, by Russell H. Conwell. Judson, \$1.00.
The Heroes of Smokeover, by L. P. Jacks. Doran, \$3.00.
Faith, Health and Common Sense, by Edwin A. McAlpin. Doran, \$1.50.
Highways of the Heart, by George H. Morrison. Doran, \$1.50.
John of Oregon, by Dan Poling. Doran, \$2.00.
The Song of Meditation, by Robert MacGowan. Revell, \$1.25.
The World That Was, by John G. Bowman. Macmillan, \$1.50.
Studies in the Text of the New Testament, by A. T. Robertson. Doran, \$2.50.
Preaching in Theory and Practice, by Samuel McComb. Oxford, \$2.00.
The Grey Coast, by Neil M. Gunn. Little, Brown, \$2.00.
Philip and the Faun, by William Bowen. Little, Brown, \$2.00.
Into the Void, by Florence Converse. Little, Brown, \$2.00.
Religion in the Making, by Alfred North Whitehead. Macmillan, \$1.50.

A Night in Luxembourg, by Remy De Gourmont. Modern Library, 95 cents.
Our Mobile Earth, by Reginald A. Daly. Scribner's, \$5.00.
Rip Van Winkle Goes to the Play, by Brander Matthews. Scribner's, \$2.00.
Recollections and Reflections, by Newman Smyth. Scribner's, \$2.00.
The Escape from the Primitive, by Horace Caracross. Scribner's, \$2.50.
Smoky, by Will James. Scribner's, \$2.50.
Eveli and Beni, by Johanna Spyri. Crowell, 60 cents.
Stories of Swiss Children, by Johanna Spyri. Crowell, \$2.50.
My Heresy, by William Montgomery Brown. Day, \$2.00.
The Speaker's Bible, edited by James Hastings. Blessing, \$4.00.
Religion and Morbid Mental States, by H. I. Schou. Century, \$1.25.
A Practical Faith, by Harold Anson. Century, \$1.25.
Negro Illegitimacy in New York City, by Ruth Reed. Columbia University, \$2.25.
Building for Religious Education, by Henry Edward Tralle. Century, \$2.00.
Three Conceptions of Mind, by Alexander A. Jascovich. Columbia University, \$2.00.
Congress, by Robert Luce. Harvard, \$1.50.
Evolution and Religion in Education, by Henry Fairfield Osborn. Scribner's, \$2.00.
Business and the Church, by Jerome Davis. Century, \$2.50.
A Curriculum of Worship for the Junior Church School, by Edna M. Crandall. Century, \$2.00.
The Achievement of the Master, by Herbert R. Purinton and Sadie Brackett Costello. Scribner's, \$1.25.
Varieties of Adolescent Experience, by E. Leigh Mudge. Century, \$1.75.
Colfax Book-Plate, by Agnes Miller. Century, \$2.00.
On to Oregon, by Honore Willsie Morrow. Morrow, \$1.75.
Church Administration, by William H. Leach. Doran, \$2.00.

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The Story of an Article

IN THE NEXT ISSUE of The Christian Century there will appear an article you will remember for a long time. It has been written by Alva W. Taylor. It tells the story of the struggle between the Mexican government and the Roman Catholic church.

This church-and-state struggle in Mexico is important. It is important not only for Mexico, but for humanity. It is one of the two or three events for which the year 1926 will be remembered. You need to know the facts about it.

Perhaps you think that you already have a grasp on what has happened in Mexico. "The papers have been full of it," you say. Yes; but full of what? Rumor; conjecture; that unbalanced, unconsidered sort of reporting which the rush of daily journalism makes inevitable. Isn't it time that your mind had something better to go by?

The article to be published next week is "something better." It is the result of as fortunate a set of circumstances as could befall a journalist. Just the story of the way in which the article came to be written tells its importance.

TWO YEARS AGO Dr. Taylor was in Mexico at the inauguration of President Calles. He came back believing that understanding between that country and the United States would come fast if only enough Americans would take the time to go and look at Mexico for themselves. He spent months recruiting a party of Americans—teachers, preachers, journalists, business men—to do that. By the spring of this year the plans for the trip were completed. At the end of July, under the guidance of Dr. Taylor, the party started.

Then, just as this party reached the border, the religious situation in Mexico blew up. Clerics of any kind became suspicious characters to the Mexican authorities. The party was detained at the line. A wire went to President Calles. The word came back from headquarters. The party entered.

For more than two weeks the party found itself at the precise center of the Mexican

crisis. From being an unofficial group of tourists, it became overnight, without its being able to escape, a group of international significance. Journalists hovered on its flanks. The lightest word of any member of the party was likely to be telegraphed north and printed in almost every daily newspaper in the United States. Literally hundreds of columns of newsprint were devoted to the investigations and conclusions of Dr. Taylor and his friends.

DR. TAYLOR had taken this trip seriously from the first. The position in which his group unexpectedly found itself made everybody else take it seriously. The President of Mexico took it seriously. He gave the group his own

personal explanation of what was happening, and extended himself and his official subordinates to make more complete their investigations. The Roman Catholic hierarchy took it seriously. The archbishop of Mexico City received the group; questions submitted by the group were scrupulously answered.

That is the background of the article which The Christian Century will publish next week. It is not a collection of rumors. It is not based on the inferences of "persons close to the situation" who, however, cannot be identified. When the viewpoint of the government is concerned, it says: "President Calles said." When it is the Roman Catholic church's side, it is the archbishop or a definitely named bishop who is quoted.

There is no attempt at rhetoric. This article is concerned solely with fact. It has substance. You will read it with eagerness. Have you not some friend who would do so likewise?

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Reports of addresses delivered at this year's Northfield conferences began in the September number, and will appear in every issue until next August. We have a stronger reserve of inspiring addresses than ever before, and can also draw on unpublished reports of addresses of earlier years by men like J. Stuart Holden, John A. Hutton, J. D. Jones, F. B. Meyer, James Reid, etc. Among this year's reports are the following:

Robert E. Speer

Essentials of Christian Discipleship (Sept)
Abiding Values (Sept)
The Foreign Missionary Enterprise (Nov)

Samuel M. Shoemaker

After Northfield—What? (Sept)
How to Know the Will of God (Oct)

Harris E. Kirk

The Affirmation of Life (Oct)
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There Was a Day When—
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